RT
ZP
NO.12

THE LIBRARY
Union Theological Seminary
RICHMOND, VA.

THE

# MISSION OF THE COMFORTER,

ILLUSTRATING THE DOCTRINE OF

# THE BAPTISM OF THE HOLY GHOST:

BEING

THE SUBSTANCE OF A PAPER READ BEFORE THE PRESBYTERIAN MINISTERIAL ASSOCIATION OF CINCINNATI, JANUARY 31, 1881.

WITH

## Notes and Additional Observations.

BY

REV. R. L. STANTON, D. D.

RT
ZP
NO.19

THE

# MISSION OF THE COMFORTER,

ILLUSTRATING THE DOCTRINE OF

# THE BAPTISM OF THE HOLY GHOST:

BEING

THE SUBSTANCE OF A PAPER READ BEFORE THE PRESBYTERIAN MINISTERIAL ASSOCIATION OF CINCINNATI, JANUARY 31, 1881.

WITH

## Notes and Additional Observations.

BY

REV. R. L. STANTON, D. D.

"It is our privilege to live under the Dispensation of the Spirit as well as under that of the Messiah." JOHN ANGELL JAMES.

"Pneumatology is the great, growing, but as yet *undeveloped*, doctrine in our Christian scheme." A LIVING PROFESSOR OF THEOLOGY.

CINCINNATI:
WALDEN AND STOWE.
1881.

# PREFATORY.

THE presentation of this Paper to the Presbyterian Ministerial Association of Cincinnati arose out of discussions which had for several weeks occupied the attention of its members; and these discussions grew out of what was generally conceded to be true—namely, "a low state of religion" among the Churches, not only in Cincinnati, but to a very large extent throughout our country, and also out of a desire to ascertain the cause of this state of things and the remedy. The existence of this "wide-spread spiritual dearth," to use a current phrase, seems but too well established in the convictions of the people. It is a great public fact, known and read of all men; and, with many, it is as lamentable as it is notorious.

At this writing (February, 1881), the religious newspapers of all denominations, with the rarest exceptions, if indeed there are any, agree in this sad representation. As an example of many, take the following from *The Interior*, of Chicago. In that paper of January 20th, a leading editorial, under "Delayed Blessings," says: "It is many a year since at this season of the year there was so great dearth of special religious interest. This is the common and urgent complaint of all Churches—not only an absence of revival, but such a flood of worldliness as thins out congregations and makes the ordinary work of the Church lifeless and spiritless." In the same paper, for several weeks past, many correspondents have discussed the causes and the remedy for this spiritual dearth, all of them admitting the fact. Paragraphs might be quoted from Eastern papers confirmatory of the statements of this Western journal.

On the Pacific Coast it was much the same until Mr. Moody arrived in San Francisco, several months since. Just before his arrival Rev. Dr. Babb, regular correspondent of the *Herald and Presbyter*, of Cincinnati, closed a letter to that paper in these words: "We need a spiritual quickening on this coast. The tone of piety in all our Churches is lamentably low." In more recent letters to that journal, since Mr. Moody's arrival, and referring to his work, Dr. Babb records a wonderful change. Indeed, the spiritual "wilderness" on that coast has been made to "rejoice," and that "desert" now "blossoms as the rose." There may be in some other places, in individual congregations, "showers of grace:" but the nightmare of spiritual dearth is still wide-spread and alarming.

If we look at the statistics of the Churches—especially in the line of additions to the membership—the stated clerk of the General As-

sembly of the Presbyterian Church shows that the figures for the year ending in May, 1880, tell a doleful tale. As his official statement has been discussed ever since it was issued, it is unnecessary to dwell upon it further than to say that, after making all proper allowances, the instructive fact stands unquestioned that the additions have been far below those of former years. The statistics of other denominations would probably make no better showing.

In the New York *Evangelist* for January 27, 1881, is a letter from Chicago, which says that "Rev. Dr. Goodwin, of the First Congregational Church [Chicago], has been gathering statistics of Church attendance." After giving his figures respecting the Presbyterian, Methodist, Baptist, Episcopal, and Congregational Churches, the correspondent says: "If this be so, then the facts here given, and the calculations based upon them, show that the state of religion is exceedingly low in all the Churches throughout the whole country; and there are not wanting other facts to prove that this conclusion is as true and certain as it is painful." *The Congregationalist*, of Boston, and *The Independent*, of New York, have lately published figures and statements respecting the condition of the Congregational Churches, chiefly of New England, which substantially correspond with the representations of the other journals above given.

Leaving, now, these more public matters, and coming back to the Cincinnati Ministerial Association, our discussions as to the spiritual state of our Churches—the causes of the dearth and the remedy—have engaged our long and earnest attention. The last several weekly meetings following the "week of prayer," and on to nearly the end of February, have been taken up with the general theme, "The Relation of the Holy Spirit to the Christian Ministry." It was while this topic was still on hand that the present Paper on "The Mission of the Comforter" was prepared. I have nothing to say in defense of the views it sets forth except that I believe them sustained by the Scriptures.

As this Paper is now sent to the press—though not originally written for publication—it may be well to say that it will probably be recognized by those who heard it as substantially the same as that which was read to the Ministerial Association. Some verbal alterations have been made, and a few pages not read are now introduced; notes have been added, explanatory and confirmatory of some points, which time would not allow of in the Paper when read; and some further additions have been made of closely related topics. But it is still far from full and complete on the great theme of which it treats. Indeed, a volume might be devoted to it, as volumes have been. But, to save my own time and the reader's patience, I deem it best to send it forth in its present form. In so far as it may accord with the truth of the Scriptures, may the blessing of God attend it. Wherein it may differ from the truth, may God avert the evil of its influence.

MADISONVILLE, O., February, 1881.

# CONTENTS.


PAGE.

I. The Mission of the Comforter, . . . . . 7
The Main Question stated; Points of Agreement, . . 8
Point of Divergence, . . . . . 9
Proofs of Permanency, . . . . . 10
Purpose of the Comforter's Mission, . . . . . 11
Element of Power, . . . . . 11, 12
Source of the Power, . . . . . 13
Infallible Teachings by the Comforter, . . . . . 14
The Meaning of Power, . . . . . 15
Forms of Expression concerning the Holy Ghost, . . 16
St. Paul to the Ephesian Church, . . . . . 17
The Power of the Spirit in Experience, . . . . . 18
Contrary Position stated, . . . . . 19
Contrary Position examined, . . . . . 20
The Enduement of Power a Ministerial Qualification, . . 21
Arguments for the Qualification, . . . . . 22
Christ's Baptism of the Holy Ghost, . . . . . 23
Testimonies of Mr. Bickersteth and Dr. Skinner, . . 24
Ministerial Qualification, . . . . . 25
The Power Perpetual in the Church, . . . . . 26
Enduement of Power for all Christ's People, . . . 27
Bishop Ryle on Christian Duty, . . . . . 28
Sad State of the Church, . . . . . 29
The Position taken as True or not True, . . . . . 30
Supreme Ministerial Obligation, . . . . . 31

II. Authorities Cited, *pro et contra*. . . . . 32
The Westminster Confession, . . . . . 33
Princeton Theological Seminary, . . . . . 34
Dr. A. A. and Dr. Charles Hodge, . . . . . 35
Other Theological Seminaries, . . . . . 36

PAGE.

Testimony of Dr. R. J. Breckinridge, . . . . . 37
Testimony of Dr. James Morgan, Belfast, . . . . . 38
Archdeacon Hare's Testimony, . . . . . 39
Testimony of Dr. John Owen, . . . . . 40
Testimony of Dr. James B. Walker, . . . . . 42
Voices of the Presbyterian Council, . . . . . 43
Dr. Hatfield's Confirmatory Citations, . . . . . 44

NOTE, . . . . . 46

III. APPENDIX—VARIOUS MATTERS AND AUTHORITIES, . . . . 47
(A) Reply to the *Herald and Presbyter*, . . . . . 47
(B) "Gifts" and "Graces," or "Gift" and "Grace," . . 51
(C) Is not this Power Exceptional in its Offer? . . 53
(D) Illustrations of the "Enduement of Power," . . . 54
1. Example of Mr. D. L. Moody, . . . . . 54
2. Example of the Rev. C. G. Finney, . . . . 57
3. Example given by the Rev. Wm. W. Patton, D. D., . 58
(E) How may the "Enduement of Power" be obtained? . 60
1. Testimony of the Rev. William Arthur, . . . 60
2. Testimony of the Rev. C. G. Finney, . . . . 61

# THE MISSION OF THE COMFORTER.

"THE Relation of the Holy Spirit to the Christian Ministry," or substantially this theme, has been under discussion in this Association for several weeks. Two weeks ago, when you were about to drop the subject, I requested the privilege of presenting a paper respecting a feature of the Spirit's work which had not been dwelt upon, and you courteously assented, and appointed me to open the discussion to-day. I should not have made this request—bringing me before the Association out of my regular time—had I not deemed the phase of the subject, to which reference is made, one of vital importance, and one which could be better considered now, while the previous discussions are fresh in mind.

My theme is, "The Mission of the Comforter."*

As the fulfillment of the Savior's promise to send "the Com-

* Throughout this Paper I prefer to follow our common version in using the word "Comforter." The original word (*παράκλητος*) is used in the Scriptures only five times, and by the apostle John alone, and is applied four times to the Holy Ghost (John 14. 16, 26; ch. 15. 26; and ch. 16. 7); and once to the Lord Jesus Christ (1 John 2. 1). In the first four instances it is rendered "Comforter;" in the one instance "Advocate," as in the following verse: "If any man sin we have an Advocate with the Father, Jesus Christ, the righteous." (1 John 2. 1.) Christ is our "Advocate" above. The Holy Ghost is our "Advocate," helper, teacher, guide, here on earth. But although the original word, thus rendered "Comforter" and "Advocate," occurs but five times in the Scriptures, and in each instance by the same writer, yet the Comforter's work is referred to in some twenty or more other places, and in every case by words in the Greek which have a common root with *παράκλητος*; and these words are generally translated "comfort," "comforted," and the like, except in some instances "consolation." For example: "The Churches . . . were edified, and walking in the fear of the Lord, and in the *comfort of the Holy Ghost*, were multiplied"—*παρακλήσει τοῦ ἁγίου Πνεύματος* (Acts 9. 31). The most striking passage of its frequent use is in 2 Corinthians 1. 3–7, where the word in these five verses is found ten times, and in each case some form of the same Greek word (or from the same root) is employed. See, also, Romans 1. 12; do. 15. 4; 1 Cor. 14. 3, 31; 2 Cor. 7. 13; 1 Thess. 3. 7; do. 4. 18; do. 5. 11, 14; 2 Thess. 2. 17; and elsewhere. The source of this "comfort" is always the same—the Holy Ghost as the "Comforter."

forter" from the Father (John 14. 16) began with the outpouring of the Holy Ghost on the day of Pentecost, my line of thought, following, suitably, our previous discussions, leads me at the outset to this question: Was the extraordinary effusion of the Holy Ghost at the Pentecost designed to be merely a temporary measure for initiating the New Dispensation; or, to be an example of what is provided for the entire period of this dispensation, and therefore permanent?

This is the main question now in hand—indeed, the sole question—as every thing I propose to say springs out of it.

## I.

Both positions, as to whether this pentecostal effusion should be deemed temporary or permanent, are held in the Evangelical Churches. The latter, I incline to think, is the correct view, and shall endeavor to show it. It may be well, however, at first, to clear the ground by stating what the two parties hold in common.

I. They agree,

1. That what was strictly miraculous, at the Pentecost and during the early history of the Church, so far as detailed in the Scriptures, has ceased; as, for example, the "gift of tongues"—that is, the ability to speak in foreign languages—"a sign to them that believe not" (1 Cor. 14. 22); the "cloven tongues, like as of fire," which were "a sign" for the same purpose; and other miracles of various kinds, performed in the primitive Church.

2. That "the Comforter," "the Holy Spirit," and the "Holy Ghost," are but different names for the same—the Third Person in the Godhead.

3. That the *ordinary* offices of the Holy Spirit are the same under the Old and the entire New Testament Dispensations; that is, he enlightens the mind in divine truth of those who are eventually saved, convinces of sin, regenerates the soul, presents Christ, and induces faith and repentance, and effects their complete sanctification through the various means and agencies revealed in the Scriptures.

4. That in the pentecostal effusion (leaving out the strictly miraculous) there was a manifestation of the Holy Spirit which was *wholly extraordinary*, and entirely without parallel in the

history of the Church; although, previous to this, there were certain individual instances of extraordinary manifestations in the "baptism of the Holy Ghost," as in the case of Christ at his baptism; also of John the Baptist, Simeon, Zacharias and Elizabeth, etc.

All evangelical Christians, I think, hold all these points, so far as the essentials of the truth are concerned, though some might state them differently; and all can, therefore, accept that tenet of the Apostles' Creed, "I believe in the Holy Ghost."

II. But we now come to a divergence in Christian sentiment in regard to the last point mentioned, the pentecostal effusion of the Holy Ghost.

While all agree that here the Holy Spirit appears in a somewhat new character, at least as exercising apparently higher functions—as, at the moment which terminates the Old and introduces the New Dispensation, bestowing upon the Church an extraordinary richness and plentifulness of spiritual blessing, not before given—yet believers divide upon the question: Was this outpouring of the Holy Ghost designed to be temporary? or, was it an example of what God provided as the permanent heritage of the Church for this entire dispensation?*

Among other evidences for its being regarded as an example of permanency, three may be mentioned which seem to be conclusive. Besides these, however, other Scriptures appear to be clear and confirmatory.

1. The first is the statement of Christ (John 16. 7–16), when speaking of the Comforter, that it was "expedient" that he should "go away;" otherwise "the Comforter would not come;

---

* I say, above, "While all agree," etc. I think it is the more common opinion that the effusion of the Spirit proper, at the Pentecost, was "extraordinary," after leaving out the element of the miraculous, in the "gift of tongues," etc. I find, however, since this Paper was read, that my esteemed friend, the senior editor of the *Herald and Presbyter*, in the issue of Feb. 16, 1881, takes a different view, making all that was "extraordinary," if I understand him, to consist in the giving of miraculous power. An examination of his position may be found in the APPENDIX (A). This recalls to mind a remark made to me by a member of the Association (a D. D.) after the reading of the Paper was concluded: "I did n't know that any body took any other view than that you have maintained." While there seems to have been, so far as I have noticed, no great disparity of views, all, evidently, are not agreed; though the most pronounced difference—touching a vital point—is found in the article referred to.

but," says Christ, "if I depart I will send him unto you." Taking the full connected statement, this alone, if the Scriptures had given us nothing more, is sufficient to show that the Comforter and his mission were designed to be permanent; for it must be conceded that, as he takes the place of Christ, in some sense to compensate for his absence, he is to remain with the Church till Christ shall return.

2. Another evidence is found in Christ's words, when, again speaking of the Comforter (John 14. 16), he declares, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Nothing can be added to this.

3. But still it may be well to look at a third testimony. When the fulfillment of Christ's "promise" had begun, in the pentecostal effusion, Peter, in his discourse to the people on that memorable day, speaking of the resurrection and ascension of Christ, says, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Then Peter tells them, "Repent and be baptized . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise [this "gift of the Holy Ghost"] is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." *

I regard, then, the permanency of the mission of the Comforter indisputably proven by the three points mentioned.

III. If permanent, what is the purpose of his mission?

Nothing can be more important than to ascertain what things are embraced in it, what is its distinctive character, unless it be the actual experience of its blessings. What, then, were and are the functions of this same Holy Spirit, as "the Comforter," which exhibit a mission and work supplementary to and, in some sense, higher than his ordinary influences of grace, which he has exer-

* That these words, "all that are afar off," etc., are to be taken in their widest extent, is the view of eminent scholars, although, as on many other points, there is not entire agreement. Prof. Hackett, of Newton Theological Institution, says, *in loco*: "'All those afar off;' that is, the distant nations, or heathen." "So, among others, Calvin, Bengel, Olshausen, Harless, De Wette, Neander, Lange. The expression was current among the Jews in that sense. Even the Rabbinic writers employed it as synonymous with the heathen."

cised from the beginning, which he now exercises, and will continue to exercise, for all the people of God, to the end of this dispensation?

1. If a single word may be allowed to answer this question, it is "power;" but "power" for a special purpose. Hence, my answer is: The grand, peculiar, distinctive mission of the Comforter is to confer "power" upon the Church for evangelical work, and pre-eminently upon the ministry, as "overseers" of the Church.

When first revealing the Comforter to his disciples, the Savior mentions other (and, possibly, somewhat subordinate) functions which he should exercise; but subordinate only because they are to be regarded as contributing to the efficiency of the main one, the conferring of the element of "power" for the evangelization of mankind.

Let us look at this chief function first.

Our Savior first brought "the Comforter" distinctly to view in his discourse to his disciples, running through four chapters of St. John's Gospel, followed by his prayer, which fills a fifth chapter. This was on the evening of his betrayal and not long before his death. After his resurrection, and as the time drew near for his ascension, he addresses his disciples again on their future work, and now refers to the Comforter's distinctive function, the conferring of "power" upon them: "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24. 49). Nothing is here specified, as about to be conferred, but "power."

Turning now to the events immediately preceding the Pentecost (Acts, 1. 4, 8), the historian refers to Christ's command to the disciples (v. 4), "that they should not depart from Jerusalem, but wait for the promise of the Father," and also refers to Christ's promise: "Ye shall receive power, after that the Holy Ghost is come upon you." (v. 8.) Here, again, "power" alone is the gift mentioned; but the purpose of the bestowment is now also named—evangelical work—"and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." These last words, interpreted in the light of what has already been shown, fairly indicate permanency as to the exercise of his functions, and

universality as to their sphere of action, as elements in this mission of the Comforter.*

We now come to the pentecostal scene; and, as before said, leaving out the strictly miraculous, though retaining the supernatural which all concede to the Spirit's work, I ask, if "power," in these pentecostal events, is not the best possible word to show, in fulfillment, what was promised? What but the Spirit's "power" could transform one who was frightened out of his manhood by the question of a maid-servant, whether he were not one of Christ's followers (after he had been with Christ for several years and had witnessed infallible proofs of his deity), into one who could now face a Jerusalem mob, headed by the priests and rulers, and charge openly upon them that they "had taken and by wicked hands had crucified and slain Jesus of Nazareth?"—and so effectually charge this and much more, and then so tell them of Christ and his salvation that they were led to cry out, "Men and brethren, what shall we do?"—not what shall we do with Peter, who is turning the world upside down; but What shall we ourselves do to be saved?

And so it is all through the Acts—I need hardly refer to passages.

See, also, how effective was this "power" for its purpose, evangelical work. Peter preaches, "three thousand" are converted. A miracle never converted any body. He heals a man at the temple gate, and preaches again. The priests, Sadducees, and captain of the temple come upon him; but now "five thousand" are Christ's trophies. Again the enemy threaten, and the disciples pray that "with all boldness they may speak the Word." The very thing they pray for is given them; the "place was shaken where they were assembled;" the "power" was bestowed, "and they spoke the Word with boldness." This time the actual number of the converts is not mentioned; but it is said, "the multitude of them that believed"—so great, perhaps, that they had stopped counting—and then it is added, as a general statement characterizing the whole work: "And with great power gave the apostles witness of the resurrection of the Lord Jesus."

---

*"After his resurrection, the Lord Christ tells his apostles that they were to be his 'witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth;' *that is, all the world over.* (Acts 1. 8)."—*Rev. John Owen, D. D., A. D.* 1677.

Thus, the chief element in this gift was "power."

Its immediate source was the Holy Ghost sent by the Father, as Christ had promised. "Ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1. 8). The Holy Ghost took complete possession of them. At his effusion, at the first, "they were all filled with the Holy Ghost"—the whole "one hundred and twenty." Peter, when he arose to preach (Acts 4. 8), was "filled with the Holy Ghost." Of that "place" referred to as "shaken," where they prayed for "boldness" and got it, it is said, "and they were all filled with the Holy Ghost." When Stephen addressed the mob that "gnashed on him with their teeth" at his martyrdom, he was "full of the Holy Ghost." When Saul of Tarsus was converted, Ananias was sent to him, and said: "Brother Saul, the Lord Jesus sent me that thou mightest receive thy sight and be filled with the Holy Ghost." When Paul began to preach, it is said: "Then Saul, who is called Paul, was filled with the Holy Ghost." So it is all through the Acts.

Still further, Peter refers to Christ as being qualified for his work in the same way: "God anointed Jesus of Nazareth with the Holy Ghost and with power;" mentioning here both the source and the element of strength in his ministry.

I repeat, then, that the one word, chosen by inspiration, to indicate the essential thing bestowed at the Pentecost and in the subsequent history of the Church, is "power." Its source is the Holy Ghost sent by the Father. The object of its bestowment was to qualify its recipients for Gospel work in obedience to Christ's command to "teach all nations."

2. I stated that Christ, when first announcing the Comforter, mentioned other things which the Comforter would bestow; these, however, though vital, being tributary, mainly, to the great end—the "enduement of power" for evangelical work.

These other things chiefly embrace the clear presentation to the mind of the great truths of the Gospel—the spiritual nature of Christ's kingdom, the purpose of his death and resurrection, and other essential doctrines—which, hitherto, the disciples had but poorly understood, and sometimes had totally perverted. But now, the Comforter was infallibly to enlighten them and teach the truth. Christ emphasizes this by repetition: "He

shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Again: "He shall testify of me." Again: "He shall convince the world of sin, and of righteousness, and of judgment." Again: "He will guide you into all truth. . . . He will show you things to come. He shall glorify me, for he shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore, said I, that he shall take of mine and shall show it unto you." (John 14. 26; 15. 26; 16. 8, 13, 14, 15.)

This teaching, absolutely infallible, was not alone for the personal benefit of the disciples. So far as they needed it for personal spiritual ends, and so far as it was designed for and adapted to this, they received its benefits. But it is plain, from these words of Christ, that, beyond all this, it was a qualification for them to proclaim the truth to others for their salvation; and thus became an equipment of those so taught for work in Christ's service, auxiliary to the "enduement of power." It was, therefore, through the disciples so endowed and equipped, that the Comforter was "to convince the world of sin, and of righteousness, and of judgment." He was to "guide them into all truth" so that they could teach others the way of life. This teaching, by the Comforter, being thus infallible, the very words of Peter, Stephen, Saul, and the rest, as well as the astounding and convincing "power" with which they were uttered, were "given" them by the Holy Ghost.

This was not only so when they preached, but when they were arrested. No doubt, therefore, when Peter was beset at the temple to give an account about the "lame" man he had healed, and was asked, "By what power, or by what name, have ye done this?"—and when he arose to answer, "filled with the Holy Ghost," as it is stated—he not only relied upon the Comforter's sustaining presence, but also upon another promise of Christ: "When they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father that speaketh in you." (Matt. 10. 19, 20).*

*Other Scriptures teach us that by the same Spirit the Apostles were infallibly qualified to write what we have in the Gospels and the Apostolical Epistles; but I am not concerned with that independent question now.

In like manner, all the special consolations which the Comforter was to bring to the disciples, at and after the Pentecost, mentioned in St. John's Gospel, in so far as they were new and peculiar, not having been enjoyed before—and were beyond their personal needs of "grace"—were bestowed as aids to the greater "gift" of the Holy Ghost himself, for evangelical service, "the enduement of power." But after all, and over and above all, "the power of the Holy Ghost," the very "Spirit of the Father which spake in them," and with whom they were "filled," was the crowning pentecostal bestowment.*

3. An interesting question, just here, though somewhat speculative, is, What are the distinctive elements of this "enduement of power?" This phrase is warranted by the Scriptures. The "promise" says, Ye shall "be endued with power." The Greek is, ἐνδύσησθε δύναμιν. (Luke 24. 49.)

There is, perhaps, no word in our language which is more frequently upon the lips of men than this word "power;" and there is none whose real meaning so eludes our grasp, or is so little understood, when we attempt to break the shell of the thought which this word conceals. Ask the whole coterie of modern skeptical scientists, "What is Force?"—this is their favorite term—and their brains become immediately addled in the attempt to give an answer. They can not agree among themselves what that is which they deify as "the god of this world." It is much the same, with them, whether the inquiry relates to "power" in the physical, the intellectual, or the moral world.

Sitting one day in June, 1869, at the dinner table of the Board of Visitors of the West Point Military Academy, after a protracted examination of some of the classes, I heard President Anderson, of Rochester University, who was also of the Board, ask the professor of Natural Philosophy at West Point the question just mentioned, "What is Force?" Without a moment's

* During the discussions before this Paper was read it was said that the Spirit of God was sometimes bestowed on wicked men, and Balaam was mentioned as an instance. But such cases have no place in "the Comforter's" work, for he was promised to Christ's people only; so that, had Peter, for example, been disposed to yield to the request of Simon Magus (Acts 8. 17–24) to give unto him the ability to confer the Holy Ghost (a practically inadmissible supposition as to Peter), he could not, of course, have given to Simon such power.

hesitation, the professor replied, "It is the active energy of God." The professor is a Christian scientist, and his answer furnishes food for thought.*

To return to the question, What was the "power" given at the Pentecost through the Holy Ghost? In a popular essay I can do no more—and perhaps could do no more in writing a volume—than to say, with the West Point professor, so far as the elements of this "power" are concerned, that it was imparting to the disciples of Christ "the active energy of God!" But it was more. This impartation was through the Holy Ghost, or, rather, it was the Holy Ghost—God in them! Our English dictionaries define "enduement" as a "putting on," a "clothing," an "investiture." This falls far short of the Scripture idea. It is all this and far more. It is not only a "putting on," a "clothing," an "investiture;" but above all it is a putting *in*.

Look at the many forms of expression used. They were all "filled with the Holy Ghost;" they were "baptized with the Holy Ghost;" "on the Gentiles was poured out the gift of the Holy Ghost;" he "came upon them;" he "fell upon them;" he was "poured on them;" he was "given to them;" they "received the Holy Ghost;" and several other forms. He was in, upon, around, over, under, all through them—a "power." Perhaps the more common forms of expression are, that they were "filled with the Holy Ghost" (this is many times repeated), and that they were "baptized with the Holy Ghost." These many expressions serve to enhance the magnitude of this gift.

Dr. Armitage, of the Baptist Church, New York, says that this last phrase should be rendered "baptized *in* the Holy Ghost,"

---

* The scientific world does move a little—in the choice of words at least—and is therefore to be congratulated. Says Professor Newcomb, LL. D., in the New York *Independent* for January 13, 1881, "I have used in the preceding description the word 'force,' which is well known to be an extremely ambiguous term, and which has, in consequence, been rejected by physicists, and the term *energy* substituted." Farewell, then, to "force," so long worshiped as the scientific god. The following sentences from the same article are supposed to contain a large amount of latent luminousness: "A century ago it was supposed that when two bodies came into collision, and thus lost a certain amount of motion, there was a real loss of the force with which they had been moving. The first step toward disproving this notion, and showing that there *was no real loss*, was taken when it was found that *all such loss* was accompanied by a production of heat exactly proportioned to the *force lost*."

that the Greek demands this. For the present purpose, let it be granted; and this would only serve to add to the completeness, if possible, with which the High and Holy God, in this inward and outward investiture, gave his very self as the "enduement of power" for proclaiming the truth. It certainly would not destroy, but possibly might add emphasis to, the words of St. Paul in that remarkable prayer which he offered for the Ephesian Church, and for all Christ's people to-day, where the apostle keeps up the pentecostal idea of this "enduement of power," when he prays "that he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Wonderful words, these!

Now, on the one hand, do not ask me what is the full meaning of these Scripture phrases; and, on the other, do not evaporate them into absolute nothingness. They were all put into God's book for his people. There are those, and there have been those from apostolic days till now, who have known and do know their meaning, for the Comforter, in fulfillment of Christ's promise, has revealed it to them; and this not only to their understandings, but he has made it a sweet and living experience in their hearts and lives. If I do not know, if you do not know, what this pentecostal bestowment is, so much the worse is it for us, if, as I have shown, this "baptism of the Holy Ghost" is for the Church now.

It is, in fact, here, just as in all Christian experience; the higher it ranges the more difficult is it to be understood, except by him who has the spiritual knowledge of it in his own soul. The "natural man," as St. Paul shows, knows nothing whatever of any part of it; and even "he that is spiritual" (1 Cor. 2. 14, 15) apprehends it just to the degree that he is advanced in the spiritual life and has experienced it, and nothing beyond.

But the grand truth here set before us all is, that there is something of the very deepest spiritual depths and of the very highest spiritual reach in these pentecostal blessings—all springing out of those wonderful promises of Christ in St. John's Gospel concerning what the Comforter would do for the Church with

whose living members he should "abide forever"—which are offered to Christ's people to-day, offered to us here present, which we all ought to possess, and yet which, I fear, we do not all possess. For one, I openly confess it. If your experience is richer than mine, if you are standing upon these pentecostal plains and are "filled with the Spirit," "filled with all the fullness of God!" I do rejoice with great joy; for these are "gifts" which may be "coveted," not envied. (1 Cor. 12. 31.)

Let us not, then, whatever else we may do, or omit to do, underrate or understate what this pentecostal bestowment was. There is little danger of overstating it. Language would fail in the attempt. We never can know what these phrases mean—"filled with the Holy Ghost," "baptized with the Holy Ghost"—unless we are taught their meaning by the Spirit and actually experience what they are designed to express. If we shall ever be thus taught, and shall in reality have such experience, we may find ourselves upon a platform of spiritual life whose foundations strike deeper than any thing we have hitherto known, and whose battlements and pinnacles rise higher than any thing we have before seen or had eyes to behold; and, as a practical result, unless the chief purpose belie itself, we shall find an equipment of "power" for our work as preachers of the Gospel which we have never before realized. Such was the case in the early Church; such has it often been since; for there have been those, all along through the ages—even in the "darkest" of them—from apostolic days till now, who were "endued" and imbued with this "power," and whose work was most wonderfully owned and honored of God. Names and incidents could be given, but time would fail me to present them now.*

---

* In our discussions last week, a criticism on a previous paper of another member was made, to this effect: The miraculous and spiritual (so much of the latter as was extraordinary) at the Pentecost were of equal duration; and as the former had ceased, so had the latter. It was said, in substance, as sustaining this position, that there are but three instances recorded in the Acts (ch. 2. 4; 10. 46; 19. 6) where the pentecostal gift was witnessed; the design of the first being to open the New Dispensation to the Jews, and of the others to show that the Gentiles were admitted to the same privileges as the Jews, and that in each case the "gift of tongues" accompanied the "gift of the Holy Ghost." Those who take this view deem the "gift of tongues" inseparably joined to the "gift of the Holy Spirit," and maintain that both have ceased. As this criticism seems to depend much on the matter of

4. There are those—one at least in this Association, more pronounced than any who have spoken (reading an elaborate paper, February 21st)—who regard this "power" with which the disciples were "endued"—that is, all that was *extraordinary* in the Spirit's work at the Pentecost—as simply a power given "*to work miracles.*"*

But bear in mind,—

*First*, That the most stupendous exhibition of this "enduement of power" was seen, wholly independent of any exercise of miraculous power by the apostles. It was, in the first instance, when the Holy Ghost was poured out, Peter preached his first pentecostal sermon, and three thousand were converted. Up to that time it does not appear that Peter had been "endued" with any *miraculous* power more than he had before; at least, he had not as yet wrought any miracle. Peter and all the "one hundred and twenty," indeed, at that moment, had themselves been the *subjects* on whom a miracle had been wrought in the "gift of tongues;" but *that* "gift" was not the converting "power" which

---

*number*, some things are strangely overlooked by it. The "gift of tongues," it is said, is mentioned but three times in the Acts. But the conferring of this extraordinary power of the Holy Ghost is mentioned at least nineteen times, under such phras as "baptized with the Holy Ghost," "filled with the Holy Ghost," and other similar forms of expression. Besides, in fifteen other cases, in the Acts, the Holy Ghost is named as *sending* persons on evangelical missions, or *hindering* their going, and in other forms of extraordinary manifestation, where nothing is said about "tongues," and where we have no reason to suppose the "gift of tongues" was bestowed; and in all these thirty-four cases the manifestation of the Spirit's "power" was fully equal and strikingly similar to what was seen in Jerusalem at the Pentecost. Then, in the Epistles similar language frequently occurs, relating to this marvelous exhibition of the Spirit's "power" in evangelical work, without any accompaniment of the "gift of tongues" being mentioned. Notably is this seen in the First Epistle to the Corinthians, Galatians, Ephesians, and the First Epistle of John. Besides all this, as before stated, previous to the Pentecost, the "baptism of the Holy Ghost," wholly independent of any connection with the "gift of tongues," was bestowed upon the Savior, John the Baptist, Simeon, Zacharias, Elizabeth, etc. There is, plainly, no necessary connection between these two gifts, for they were for very different purposes. That of "tongues" was for "a sign to them that believe not" (1 Cor. 14. 22); whereas the "gift of the Holy Ghost" was bestowed to qualify the disciples for Gospel work. (See the scenes at the Pentecost, and other Scriptures, *passim*.)

* The *Herald and Presbyter* also takes this position, February 16th; for which, see Appendix (A).

so wonderfully attended Peter's preaching. It was the purely *spiritual* "power," the "power of the Holy Ghost," speaking in and through Peter, which was "the enduement," that did that converting work. That scene opened at "the third hour of the day," nine o'clock in the morning.

*Second.* At "the ninth hour," three o'clock in the afternoon of the same day, when on the way to the temple for prayer, Peter casually fell in with a "lame man," and performed his first pentecostal miracle. (Acts 3. 7–11.) But it was not more noteworthy than the miracles of "the twelve" and "the seventy," in times long before the Pentecost (Luke, 9th and 10th chapters); nor was a single soul converted by it. The people were simply "filled with wonder;" ran into Solomon's Porch, "greatly wondering."

*Third.* But now mark what followed. "When Peter saw it"—saw their awakened attention—he made it the occasion of his second pentecostal sermon; told them of their having "killed the Prince of Life," and "desired a murderer to be granted unto" them; that the "lame man" was healed "through faith in his [Jesus's] name;" let them off easily about putting Christ to death, saying "that through ignorance ye did it;" and then, as in his first sermon, calls on them to "repent and be converted," and tells them of Moses and Samuel and the prophets and Abraham; and, without any further exhibition of miraculous power, the result of this second pentecostal sermon is thus given: "Many of them which heard the Word believed; and the number of the men was about five thousand." (Acts 4. 4.)

*Fourth.* Look again. A little trouble occurred. The "priests" and others "came upon them" and imprisoned them. This was "the next day." But "on the morrow," one day later, Peter and John were let out and summoned before "Annas, the high-priest," and many more who "were gathered at Jerusalem," and were questioned about healing the lame man: "By what name, or by what power, have ye done this?" Peter, "filled with the Holy Ghost," answers by preaching his third pentecostal sermon; about as long as the first—but works no miracle. On the contrary, he goes back to the healing of the "lame man" at the temple gate (two or three days before), making it the occasion to say, in answer to the question, that "By the name of Jesus Christ of Nazareth, whom ye crucified," had the healing been

done; and then he pours upon them again the simplest truths of the Gospel, "Neither is there salvation in any other," etc.; and what was the result of this third sermon, uttered under this "enduement of power?" After the prayer which followed it, "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the Word of God with boldness; and *the multitude that believed* were of one heart and one soul." (Acts 4. 1–31.)

Now, this is a pretty fair sample of what may be found running all through the Acts of the Apostles, touching the pentecostal "enduement of power" and its results; and will any sane man pretend that the great end of this marvelous bestowment of the Holy Ghost was to give the power "to work miracles?" Look at it! Three sermons of Peter, full of simple Gospel truth, the cross of Christ in the center—with a single miracle casually performed by him thrown in between, which merely excited "wonder"—and the result of the preaching, "three thousand" conversions; then "five thousand" conversions; then, many more thousands, reasonably, in "*the multitude* of them that believed;" and is not sound judgment compelled to say that Peter's power "to work miracles" was the least factor in the case; or, rather, was none at all, so far as these thousands of conversions are concerned? Was not Peter's whole success attributable to the fact that he was "filled with the Holy Ghost," and that this "power" spake through him to the souls of the people? Would any plain man, divested of the trammels of a false education, get any other impression from reading this plainest of Gospel narratives? (But see this general question dwelt upon more at length in the Appendix A.)

IV. The possession of this "enduement of power," in this special "baptism of the Holy Ghost," becomes—if the previous points are tenable—a vital qualification for the ministry.

1. I maintain this from the threefold argument already presented for the permanency of the mission of the Comforter, whose chief function is to give "power" for all evangelical work: (1) In the fact that his mission, by Christ's statement, must involve his continuance with the Church during Christ's entire absence; (2) In Christ's statement that the Comforter would "abide" with his people "forever;" (3) In St. Peter's statement, under the inspiration of the Spirit, that the "promise of the

Holy Ghost" was given to "all that are afar off, even as many as the Lord our God shall call."

2. I maintain this from the fact that Christ did not venture to enter upon his own public ministry until he had received an "anointing from the Holy Ghost." This was at his baptism by John the Baptist, when "the Spirit of God descended like a dove upon him." (Matt. 3. 16.) St. Peter refers to this in such terms as to show that this descent of the Spirit upon Christ was similar to his coming upon the apostles and others at the Pentecost; and, furthermore, that—whatever else may have been included in it or intended by it—the purpose was precisely the same, an "enduement of power," thus: "God anointed Jesus of Nazareth with the Holy Ghost and with power;" and he adds, touching all the success of Christ's ministry, "for God was with him." (Acts 10. 38.)

Most surely, if this qualification was indispensable in one who was absolutely sinless, and who could not therefore be a recipient of "grace" as we are ("grace" bestowed upon a fallen race), but who might, nevertheless, be a recipient of "power" from the Comforter, then how can it be deemed otherwise than a vital qualification for ministers now; or, how can personal holiness in the ministry, though carried to perfection, in any wise dispense with this special "gift" of the Comforter, this "enduement of power" for evangelical service for Christ? This is the "argument from the greater to the less," and I can not see how it can be set aside.

If it be said that Christ's "baptism with the Holy Ghost" was for purposes much higher than could be predicated of the apostles, or than can be predicated of the ministry now—considering his temptation in the wilderness, many of the vicissitudes of his life, his agony in the garden, and his ignominy upon the cross—be it so; but while special "baptisms" may have been given for special exigencies, let it be particularly noted, (1) that St. Peter likens Christ's "baptism," which we are now contemplating—"with the Holy Ghost and with power"—to that which the disciples received at the Pentecost; (2) that it was for the same purpose, to qualify him for the public work before him,—"who went about doing good" (Acts 10. 38); (3) that the Prophet Isaiah, in predicting this coming of the Spirit upon Christ, states it as a ministerial qualification: "The Spirit of the

Lord God is upon me, because the Lord hath anointed me to preach good tidings," etc. (see the whole passage, Isaiah 61. 1–3); and finally, (4) that St. Luke quotes this passage from Isaiah (Luke 4. 14–20), and applies it to Christ as fulfilled in the instance of his going "into the synagogue on the Sabbath day, as his custom was," to "preach;" or, rather, and better still, and perfectly conclusive as to the intent of this "baptism of the Holy Ghost," St. Luke states that Christ applies this passage to himself as then fulfilled in his preaching, and that this was the very purpose of the bestowment: "This day is this Scripture fulfilled in your ears." (Luke 4. 21.)

The narrative of events is very striking, as given by St. Luke, and seems clearly to sustain the view now maintained. (See the fourth chapter of his Gospel.) "Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness" (v. 1). Then, after the narrative of the temptation: "And Jesus returned in the power of the Spirit into Galilee [and now observe the special object for which this "power of the Spirit" was bestowed]; and there went out a fame of him through all the region round about. And he *taught in their synagogues*, being glorified of all. And he came to Nazareth where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and *stood up for to read*. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written [Isaiah 61. 1, 2], The Spirit of the Lord is upon me, *because he hath anointed me to preach* the Gospel to the poor, he hath sent me to heal the broken-hearted, *to preach* deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, *to preach* the acceptable year of the Lord." (Luke, 4. 14–19.)

If it be said that the coming of the Holy Ghost, "in a bodily shape like a dove," upon Christ at his baptism (Luke 3. 21, 22)—when "a voice from heaven" declared, "Thou art my beloved Son; in thee I am well pleased"—was for an attestation to the people of his divine commission, there is no objection to this. But beyond all this, nothing seems clearer, from the prophet Isaiah's words, and from Christ's application of them to himself, as given by St. Luke, than that the crowning purpose of his having been endowed by "the power of the Spirit" (Luke 4. 14) was to pre-

pare him "*to preach* the acceptable year of the Lord." To the same effect says the Rev. E. H. Bickersteth, of England, in "The Spirit of Life:" "This power of the Holy Ghost was that which, without measure, abode upon the Son of man himself, and enabled him for his mighty ministry of service. God, we read, anointed him with the Holy Ghost and with power; and from his incarnation to his ascension, the Christ lived, and labored, and suffered, and triumphed in the power of the Holy Ghost." So, also, says Dr. Thomas H. Skinner, late professor in Union Theological Seminary, New York: "The supreme and dominating part in it [preaching] belongs to the Holy Ghost. In the apostles and other primitive ministers—nay, even our divine Master himself—the sufficiency for preaching was from a special unction and co-operation of the Spirit of God."—*Discussions in Theology.**

Making, therefore, all the allowance that is justly warranted in reasoning upon the difference between the whole work of Christ and the work of the ministry of to-day, still the indispensable qualification of Christ for his work by the "baptism of the Holy Ghost" shows this qualification to be essential to the ministry now.†

---

* If it be said that Christ exhibited marvelous knowledge and power *before* his baptism by John, and before he, "being full of the Holy Ghost, returned from Jordan" (Luke 4. 1); that "when he was twelve years old" he "astonished" the doctors, "sitting in the midst of the doctors, both hearing them and asking them questions" (Luke 2. 46), be it so. But this is no argument against the doctrine taught in this Paper, as was said in the elaborate paper read to the Association February 21st; for, to quote Dr. John Owen (A. D. 1693), "the unction of Christ did consist in *the full communication of the Spirit unto him*, not by measure, in all his graces and gifts, needful unto his human nature or his work, though it be essentially one entire work, yet was it carried on by several degrees and distinctions of time; for, (1) He was *anointed by the Spirit in his incarnation in the womb* (Luke 1. 35); the nature of which work we have at large before explained. (2) He was so at his baptism and entrance into his public ministry, when he was anointed to preach the Gospel, as Isaiah, 61. 1. (3) He was peculiarly anointed unto his death and sacrifice. (John 17. 19.) (4) He was so at his ascension. (Acts 2. 33.)" It therefore appears, as this old Puritan views the case, that, *during the whole period* of Christ's life, he was under the power of "the baptism of the Holy Ghost," having received many special baptisms for "degrees and distinctions of time"—the one setting him apart for "his public ministry" being only a little more conspicuous than the others.

† There is, possibly, some danger of being misunderstood here. In citing Christ's "baptism of the Spirit" as a qualification for his public ministerial work, as an example and a proof of the highest kind that the ministry should be qualified in like manner now, this difference is to be noted.

3. This is further shown, (1) in the fact that the apostles were qualified for their ministry by this special "baptism of the Holy Ghost," at the Pentecost; and (2) by the further fact that they were commanded by Christ to "wait" for this baptism, which involved that they were not to preach a sermon, stir a foot, or raise a hand, in Gospel work, till they had been "endued with power from on high."

4. This appears, further, in that no other reason is given for this pentecostal bestowment than to qualify Christ's servants for evangelical work; and hence we find that, for all their success, credit is ascribed wholly to this "baptism of the Spirit."

5. This is still further shown in that the subsequent setting apart of persons for evangelical work, in the many cases mentioned, is by invoking upon them this same "baptism of the Holy Ghost;" and, in regard to any cases where this is not specifically mentioned, it is fairly to be inferred from the cases where it is mentioned that this was the uniform practice in setting apart persons for Gospel work. Sometimes, indeed, some of the persons mentioned had been previously qualified, as "filled with the Holy Ghost" or "baptized with the Holy Ghost;" at other times this gift was bestowed at the time of their induction, or when they were sent on some mission or work.

As an example of cases (beyond those of Peter, Stephen, Saul of Tarsus, Christ, and others already mentioned), it is also mentioned of the seven deacons, who were men "full of the Holy Ghost and wisdom;" of Barnabas, who "was a good man, full of the Holy Ghost and faith," and under whose ministry, it is said, "much people was added unto the Lord;" and when Barnabas and Saul were sent forth on a joint mission from Antioch

---

It is said of Christ, "God giveth not the Spirit by measure unto him." (John 3. 34.) The same, probably, can not be said of any human being; not even of an apostle. The "measure" of the Holy Spirit which any man is capable of receiving may be infinitely less than was bestowed upon our Lord. So, also, there may be very different measures of this bestowment received by ministers now. Some may receive a larger and some a smaller "measure," and yet all be equally subjects of this "baptism of the Holy Ghost." But this does not weaken the case of Christ as an example for the present ministry. It stands in its full force; and, therefore, the argument remains, that no one should venture to enter the office of the ministry who has not evidence that he possesses some "measure" of this special "enduement of power." If this were duly heeded, I am inclined to think the standard of ministerial qualification would be considerably elevated.

(both having before been "filled with the Holy Ghost"), "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them;" and again when Paul met the twelve men at Ephesus, and inquired of them, "Have ye received the Holy Ghost since ye believed?" and they gave a negative reply, "Paul laid his hands upon them, and the Holy Ghost came upon them, and then they spake with tongues and prophesied" (preached); and so, again, the elders of Ephesus were men whom "the Holy Ghost had made overseers of the flock." These cases are sufficiently numerous to establish the principle for all others.

With such an array of evidence it is difficult to see how the conclusion can be avoided that this qualification for service is the authoritative example for the ministry of to-day, the ministry of this entire dispensation; and, therefore, no one should deem himself "called" to the ministry unless he believes himself possessed of this qualification.

6. But if any further proof were needed to show that this pentecostal baptism is to be taken as a permanent example of ministerial qualification, it is found in this: that the argument which proves the New Testament ministry to be a permanent institution, essentially involves the proof that "the baptism of the Holy Spirit" is a qualification for such ministry. I can not enlarge upon this for the want of time.

7. Furthermore, it can not be shown from any clear testimony of Scripture that this spiritual "power" was ever to cease in the Church; *nor has it ceased.* St. Paul speaks of miracles proper, and among others the "gift of tongues," the special miracle at the Pentecost, as a "sign to them that believe not" (1 Cor. 14. 22), and in such terms and relations as to indicate that they were a temporary expedient; but nowhere does he, or any other sacred writer, deal in a similar manner with this strictly spiritual "power of the Holy Ghost;" while, on the contrary, Christ says that the Comforter, in all the plenitude of his blessings, so wonderfully dwelt upon in John, in which Christ defines so many precious gifts at the Comforter's disposal, all culminating in this "enduement of power," would "abide" with the Church "forever;" and yet the enjoyment of this rich heritage was not to begin until he should ascend to his Father and pour out the Spirit at the Pentecost.

When, therefore, miracles distinctively, and not supernatural spiritual power, were God's chosen method, at the beginning, of attesting to an ungodly world the divine mission of both Christ and his apostles, and when, in order to put the New Dispensation into practical operation, he gave the pentecostal "baptism of the Spirit," it would seem strange—if we were confined to such *a priori* argument—that he should give this wonderful "enduement of power" at the outset, and then withdraw it so soon; for, we find, that even with this spiritual investiture of the apostles, multitudes would not receive the Gospel at their hands. What, then, could have been expected but total failure if this pentecostal power were to be withdrawn?—especially as "worldly wisdom" should advance with the world's progress?—and, again especially, in such an age as ours, when hydra-headed skepticism is everywhere filling the world with its blatant blare? But while this line of argument is not without force, the strength of the case is rested on the previously named specific points; although it is claimed that these are not exhaustive, but they are all that time will now permit to be dwelt upon.

8. If now it be said, in reply, that the argument proves too much, and therefore proves nothing—that this pentecostal effusion came upon the whole "one hundred and twenty" assembled in that "upper room" in Jerusalem, men, women, and all alike, without regard to sex, age, or official or private station—and, therefore, on the ground now taken, that the whole New Testament Church, as represented in that "upper room," is under obligation to seek and obtain this "enduement of power" for evangelical work, the conclusion is freely granted; but so far is this from invalidating the argument it adds to its strength many fold; for if any thing is true of the Church of Christ as represented in the New Testament, it is this: that every soul is required to be a laborer in the Master's vineyard, consecrating all to God, of time, powers, worldly goods, etc.

It does not follow from this that all are called into the ministry. Other Scriptures settle official matters, and define the line between officers and private members in the Church. That, however, is a subject totally foreign to my present purpose; hence I leave it out of the present discussion. But as to being evangelical laborers, the Lord's people are all, without a solitary exception,

put by the Master upon the same plane of obligation; and the only things that mark any difference among them in this are the incidents of their individual circumstances—health, ability, opportunity, and the like. This is the only true ideal of the Church of Christ.

Canon Ryle (the new Bishop of Liverpool) has some ringing words which well apply here, in his notes on Matthew, where he speaks of our duty to give the Gospel to every creature: "Let us observe the duty which Jesus lays on his disciples. He bids them 'go and teach all nations.' Let us never forget that this solemn injunction is still in full force. It is still the bounden duty of every disciple of Christ to do all he can, in person and by prayer, to make others acquainted with Jesus. It may well be questioned whether a man knows the value of the Gospel himself, if he does not desire to make it known to all the world."

No one who truly understands the Scriptures can for a single moment question the correctness of the foregoing representation. What, then, would happen to-day, here, everywhere, to the Church and to Christian society—taking them just as they are—if their true Scriptural ideal were to be suddenly realized? The Church and Christian society would be at once totally revolutionized! If this were not so, then, truly, Paul was mad, and Festus was the sober man. As it now is, the mass of the Church are rushing hard after the world. This, in some form, is the god of their idolatry. Religious duties are a mere appendage, dragged about like a chain. Why, with how many pastors—unless, as some do, they aim merely to amuse or entertain the people—is it their main effort in preaching, prayers, watchings, and in nights of sleepless solicitude, to keep a goodly number of their members within the bounds of decent morality and out of the meshes of discipline, if the rules and recommendations of the higher courts of the Church are faithfully applied; to keep many of them out of the fashionable follies of balls, operas, midnight and wine-bibbing revelries, which deal death to spirituality, to say nothing of some of them who visit viler places of resort; to keep, if possible, a somewhat better class of members up to the self-denying point of attending Church twice on the Sabbath, and some even once; and to bring others up (a precious few) to the greater cross-bearing point of attending the weekly prayer-meeting! To go

beyond these mere outward services of worship, and expect them to "seek first the kingdom of God," to engage in evangelical work, to do this under "the baptism of the Spirit," and to make this the end and aim of life,—who sets this down among the possibilities, except with a very few members?

Tell me, indeed, how it can come to pass, in the case of any Church member, that one can give his whole time to law, another to medicine, another to merchandise, another to his farm, another to railroading which is stamping the life out of God's Sabbath, another (even officers of the Church, too well-known) prostituting his real estate to be used for dealing out liquors to make drunkards and orphans, and whole multitudes devoting their whole time to fashion and folly: I say, how can this come to pass for the mass of the Church to devote their chief time thus, and give to Christ merely the odds and ends of time and wasted strength, without trampling upon both the spirit and the letter of the whole New Testament teaching? Do you say (not excusing the vicious elements) that multitudes of these members are merely getting their daily bread for their families? I reply: The law of the case is, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Show me any lower law of the kingdom.

If you want another sad illustration of the state of the Church see what is going on in our own city at this very moment. Leading members of our Churches of every denomination are in a public craze after that French actress who may be termed the public strumpet of Christendom. Her first performance in our city is given to-night. Read your daily papers and look over the list of names of Church members there paraded as her patrons. When this woman came over from Paris to London, last Spring, with a French troupe, she was denounced, and the Prince of Wales along with her, by Canon Wilberforce, from the pulpit of Westminster Abbey. The Canon denounced her for coming into London, bringing her illegitimate children with her, and flaunting her skirts in the very face of royalty; and denounced the Prince of Wales for visiting her in the green room of the theater, and speaking to her in flattering words; and then, said the Canon: "Oh! how deeply virtuous England regrets the premature death of the Prince Consort! Had he been living to-day, this could never have happened."

Brethren! Is this the Scriptural character of the true Church of God!

Yes, I repeat, this pentecostal obligation does put all upon the same plane, ministers and people, to seek this offered "baptism of the Spirit." As between these classes, my argument means only this: If this is a duty, a privilege, a blessing for all, then for the ministers of Christ is the obligation the greater to seek and obtain this blessing by just so much the more as they are raised above the people in official relations and responsibility as their God-chosen leaders.

V. The position I have taken as to the permanent character and design of the pentecostal effusion of the "power of the Holy Ghost" for evangelical work—embracing, especially, this "enduement of power" as a qualification for the ministry, and without a belief in the possession of some clear measure of which no man should deem himself called to the ministry, or venture to assume its high functions—is either true, or the contrary.

On the supposition that it is not true, it need give us no great concern; certainly no solicitude to obtain this qualification. But even if the position be viewed as false, there might well be this interest at least given to it: to tell us what Christ did mean by saying that the mission of the Comforter would continue "forever," when his chief function was to guide his people into all truth and give them this "enduement of power" for Gospel work; to show what Peter meant in the passage quoted from his discourse at the Pentecost as to the extent of this "promise" (Acts 2. 33–39); to show where, in all the Scriptures, the least hint is given that this "enduement of power" was ever to cease during this dispensation; to show—if this large portion of the Scriptures where these things are spoken of, from the Pentecost to the end of the canon, is to be eliminated so as to have no application to the Church now—where, indeed, we can draw the line between what is local and temporary and what is permanent so as to prevent havoc being made of the whole Word of God: for, bear specially in mind, that the substance of this very phraseology, touching the Spirit and his "power," so new to the Church at and after the Pentecost, and running, in various forms, all through the Acts of the Apostles, is also found interwoven with, or rather it makes both the warp and the woof of the entire web of the Scriptures through the Epistles and on to the last words of Holy Writ.

Eliminate this element and you emasculate the whole Word of God.*

But now, upon the ground that my position is true, I have barely time to say, on this first branch of the subject, that this "enduement of power"—in its designs, its possession, and in its results—presents the most vital question which can engage Christian thought. I put it second to no other, and this more especially now when mourning over spiritual dearth is the lamentation of the whole American Church. Should not, then, the ministry seek this "power" under a sense of the highest obligation?

But the cost should be counted. Christ counsels this. (Luke 14. 28–32.) Should the ministry everywhere seek and obtain this "enduement of power," and thus armed enter vigorously upon their work, three things would be likely to happen. The result, in some cases, would be an emptying of pews; in others, an emptying of pulpits; in some others, it is hoped, the Holy Spirit would so speak through the ministry to the people as to arouse the Church and save it from ruin, and bring down copious showers of grace from on high.

Is not the latter what we need? Can this be expected unless the ministry begin by seeking a thorough "baptism of the Holy Ghost?" Primarily, under God, does not the responsibility for the present condition of the Church rest upon the ministry? If they were fully qualified for their work, by being "filled with the Spirit," could the present state of things long continue? Without this, what may be the alternative? God may smite the Church with still deeper blasting and mildew, and develop within it, in our very midst, darker elements of demoralization than those which now disgrace it and dishonor Christ.†

---

*In the earliest apostolical writing, after the Acts, we find St. Paul telling the Church in Thessalonica: "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." (1. Thes. 1. 5.) Writing to the Church in Corinth, he says: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1. Cor. 2. 4, 5.) So, in all the Epistles, *passim*.

† 'This is the one and the only source of our power, 'the baptism of the Holy Ghost.' Let but this baptism descend, and thousands of us, who, up to this day have been but commonplace or weak ministers, such as might easily pass from the memory of mankind, would then become mighty. Men

## II.

I come now to a distinct branch of the subject, to what may be called *the argument from authority.* The world is governed largely by authority, the authority of great names; and we are all in danger of being held quite too much in its meshes.*

Before, however, referring to any authorities upon the simple question stated at the outset—whether the spiritual effusion at the Pentecost should be regarded as designed to be temporary or permanent—let me say that, however it may be viewed by others, I set down the Pentecostal Effusion of the Holy Ghost, in God's design and in blessings to the Church, as the most stupendous event in the world's history, standing second only to the incarnation, crucifixion, and resurrection of the Son of God. It was the commemoration on earth of Christ's glorification in heaven, when he took possession of his throne after he had shed the blood of atonement, "when he ascended up on high, led captivity captive, and gave gifts unto men." In the whole application of redemption the Spirit's work is absolutely essential; and, in any theory of it, it is just as important as the work of Christ; and, in both theory and application, the pentecostal effusion, in the sense of being a continuous heritage of the Church, is the crowning glory of the whole. Without it, all else would be in vain; as salvation without atonement is vain.

It is under this view of the subject that I ask you to look at a few authorities. If the position I have taken be correct, there are some remarkable omissions, but it is sustained by counter testimony in abundance. I shall, for convenience' sake (to save time), and because of the character of this Association, take these authorities chiefly from the Presbyterian Church. But, before quoting them, notice what Archdeacon Hare, of the Church of England, of a former day, says about this matter of authority: "While the revived study of the theology of earlier ages, if car-

---

would wonder at us, as if we had been made anew; and we should wonder, not at ourselves, but at the grace of God which could thus transform us."

—*Rev. William Arthur, of England, on "The Tongue of Fire."*

*I have deemed it better to abridge and condense the "authorities," rather than to give them at such length as they were read to the Ministerial Association; yet some valuable ones have been added, as in the case of Dr. John Owen.

ried on critically, with a discernment of that which each age had to effect toward the progressive unfolding of the truth, in its world-embracing height and depth and breadth and fullness, can not be otherwise than beneficial; on the other hand, if, as we have seen happen in a number of instances, the end of this study is merely to make us repeat by rote what was said in the fourth century, or in the fourteenth, instead of becoming wiser we shall become foolisher. Even the swallow's twitter and the sparrow's chirp are pleasanter than the finest notes of the mocking-bird." *

1. The first authority which claims attention, and from us especially, is the Westminster Confession and Catechisms, those standards of doctrine which have so long and so imperiously shaped and ruled the theology and teaching of the Presbyterian Church. These standards take no position whatever on this question. They ignore it wholly; they do not even refer to it or allude to it. They do one thing, however, which is a marvel—and yet not a marvel. I take them just as they are in our hands, proof-texts and all; for although, when the Confession was first reported to the British Parliament, it was without the proof-texts, the Parliament sent it back, in order that "marginal notes" might be attached "to prove every part of it by Scripture." The proof-texts are therefore, for the purpose cited, as much the work of the Assembly as the Confession and Catechisms. They lie open to the general statement that a goodly number of these proof-texts do not sustain what they are cited for. This any one can see. But my special point now is this: that, in quoting those texts from Peter's sermon (Acts 2. 38, 39) relating to the "promise"—namely, "to you and to your children, and to all that are afar off, even as many as the Lord our God shall call"—they misapply that Scripture totally. It is quoted under the chapter on "Baptism," to show that our children, being in covenant relation with God, are entitled to the ordinance of water baptism; whereas, the specific intent of that Scripture in Peter's sermon is to show that the children of believers, along with believing adults and all others, "all that are afar off, as many as God shall call," are entitled to the blessing specified in this one "promise;" namely, "the gift of the Holy Ghost." Yet

* Archdeacon Hare on "The Mission of the Comforter."

the Confession, citing this in the chapter on "Baptism," to show the children's right to that external ordinance, while wholly ignoring any reference to the pentecostal "promise" of the Holy Ghost, concerning which alone Peter was speaking, misapplies this Scripture.*

2. The next authority comes from Princeton Theological Seminary. I have looked through that valuable volume, "Outlines of Theology," by the present Professor of Theology at Princeton, Dr. A. A. Hodge, with matter derived in part from his father, and nothing whatever, so far as I can see, appears on this subject. I do not find it even alluded to.

I have also examined diligently the great work of Dr. Charles Hodge, in three volumes, on Systematic Theology, with, substantially, a similar result. It has surprised me that not one paragraph is devoted to showing the world what that wonderful display at the Pentecost does mean—the earthly chronicling of the glorification of Christ! I have not read all which those ponderous tomes contain in their two thousand two hundred and sixty pages; but I think my statement correct that these volumes contain nothing on the specific subject now in hand.

I have also examined, with some care, the volume of "Conference Papers," by Dr. Charles Hodge, edited by his son, who succeeded him in his chair at Princeton; have read his thirteen

---

* To show this, it is only necessary to quote the section from the chapter on "Baptism," to which these verses are applied: "IV. Not only those that do actually profess faith in and obedience unto Christ, but also the infants of one or both believing parents are to be baptized." The proof-texts (so-called) are: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2. 38, 39.) "The promise" here referred to is the "gift of the Holy Ghost"—that, and nothing more. Dr. A. A. Hodge, in his excellent "Commentary on the Confession of Faith," entirely overlooks this blunder of the Confession, and applies these "proof-texts" in the same manner. Authorities are not wanting, however, who take the right view of Peter's sermon. Dr John Dick, Professor in the United Secession Church, Glasgow, Scotland, says: "Many commentators suppose that he alludes to the promise which God made to Abraham, that 'he would be a God unto him, and to his seed after him,' to convince the Jews that their children's right to baptism would continue." "However," says Dr. Dick, "we should rather understand the 'promise' to be that of the Holy Ghost, which the connection seems to suggest."

—*Notes on Acts.*

papers under the head of "The Holy Spirit and His Offices," and several other papers bearing upon the Spirit's work under other heads; but in not one of them do I find any thing about the chief function of the Comforter's mission, as it appears plainly presented in the Scriptures, as I have attempted to exhibit it in the former part of this Paper, and as a "gift" intended for the ministry of the present day. The nearest he comes to this is found in his paper in three main divisions on "The Holy Ghost as the Paraclete," wherein (1) he confines what was the chief characteristic of the pentecostal effusion—the giving of the Spirit "in attending their preaching with power"—"to the apostles;" (2) "to believers, individually," he appears to allow nothing beyond the usual blessings of the Comforter in the line of developing personal graces and promoting sanctification; and (3) "to the Church," under four heads, he gives the Comforter, under the fourth, this function, in a naked statement, "By calling to the ministry and giving the gifts of office." Now, under this head might possibly be embraced, in the writer's mind, all that the position in question demands (for these, as I suppose, are but notes to guide the mind in a free "conference"); but this is precluded by his confining the chief element, in "attending their preaching with power," "to the apostles." One other of these "Conference Papers" deserves notice. It is on a "Call to the Ministry." There is, however, no allusion in it to the question now under discussion. He does, indeed, say, in terms, that "the only legitimate call is from the Holy Ghost." But he gives not the least idea of what this "call from the Holy Ghost" is, unless these meager phrases conceal it: "3. The spiritual qualifications, including, (*a.*) High appreciation of the importance of the office; (*b.*) A strong desire for it from proper motives; (*c.*) A willingness to go anywhere and to submit to every thing in the discharge of its duties; (*d.*) A sense of responsibility or obligation, so that we can say, 'Woe is me if I preach not the Gospel!'" These expressions, without enlargement, cover all that is said upon the "call to the ministry" being "from the Holy Ghost;" and, as is seen, they do not touch the question in hand.

But, surely, take any view—from the works of one who has had so large an influence in training the ministry of the Presbyterian Church in this country—can this be deemed all that this

theme demands? Does not its importance deserve even a passing notice? Or, from these meager hints, are we compelled to the conclusion that the Church of Christ to-day has no heritage whatever in the "baptism of the Holy Ghost," and that this very expression, in prayer, so often upon the lips of the Lord's people, and welling up from their deepest yearnings, is an unauthorized expression, the petition itself a mockery of God, and the blessing sought impossible of attainment, because not intended for the Church of to-day?

3. I have gone somewhat further—as far as my limited time would allow—to ascertain whether any thing is taught, and if any thing what, upon the theme in question, in any of the theological seminaries of the Presbyterian Church; and, so far as I can learn, upon a somewhat difficult and delicate subject of inquiry, I think it is substantially untouched, with one or two notable exceptions. I would not confidently assert this without further knowledge. I think it safe to say this of Princeton. The professors of Lane are members of this Association. I have inquired of graduates of several other seminaries of the Presbyterian Church, and I can not learn, very definitely, that it is introduced prominently, if at all, in their curriculum. I have made considerable inquiry, of late, of individual ministers, to ascertain their views, and, with nearly all, it appears to be an unexamined question. This is not surprising, but the most natural thing in the world, if what I have said upon the position of the teachers of the ministry be correct.

4. But I am by no means left to stand alone, or without the support of eminent professors of theology in the Presbyterian Church. I turn now to one who fully sustains my main point, viz.: that this pentecostal effusion of the Holy Ghost is designed to be the perpetual heritage of the Church of Christ under the present dispensation. I refer to the Rev. Robert J. Breckinridge, D. D., LL. D., late Professor of Didactic Theology in Danville Seminary.

He published two large octavo volumes, a few years before his death, one being entitled, "The Knowledge of God Objectively Considered;" the other, "The Knowledge of God Subjectively Considered." He devotes many pages in both to the general discussion of the work of the Holy Ghost; but he rather assumes

than argues the permanent character of the pentecostal effusion, as a truth clearly revealed.

In volume I. he says: "After the resurrection of Jesus, in his last interview with his apostles, . . . he commanded them . . . that they should wait the promise of the Father, etc. . . . Here is Christ, the Second Person of the Trinity, . . . giving commandments concerning a remarkable promise of the Father, the First Person, to be speedily executed through the Holy Ghost, the Third Person. And upon the fulfillment of this promise [the baptism of the Holy Ghost], it is openly stated by Christ, before his ascension, must depend the very commencement, and therefore the very existence, and indeed the very possibility, of the mission and work of the apostles themselves. . . . When the day of Pentecost was fully come, the great promise of the Father was fulfilled; the apostles were all filled with the Holy Ghost. . . . And then, initiating the kingdom of Christ with *power* [author's italics]—the dispensation of the Holy Ghost—he converted three thousand souls the same day. . . . I have previously shown how all is effected by the Holy Ghost himself, beginning on the day of Pentecost, when the great promise of the Father *concerning the last days began to be fulfilled.* What I now allude to is, that over and above all that is involved in all this, the Holy Ghost has been put in actual possession, administration, and dominion of the kingdom of Christ in this world, so that he is to all intents and purposes his Vicar therein. To this he has been appointed by a joint act of the Father and the Son; and his dominion and authority *will continue until* the Lord Jesus shall return the second time without sin unto salvation."

In volume II. he says: "The more of Christ the more of the Spirit also. So that what took place on the day of Pentecost, *and what has been taking place ever since*, is no more than is inevitable, if the resurrection and ascension of the Savior be admitted; no more than the ancient prophets had foretold; and Jesus had taught his apostles, in the most explicit manner, to await it as their unction for their great ministry. . . . In a peculiar manner, therefore, the Church of God, after the day of Pentecost, and until the second coming of the Son of God, is a dispensation of the Holy Ghost, . . . amongst other things, in the completeness of our knowledge of God and of Christ, and the corresponding power, fullness, and extent of the saving work of the Holy

Ghost. . . . And on the day of Pentecost, when the great promise was fulfilled, Peter . . . explained to the wondering multitude . . . the great miracle and the great truth it attested. . . . *And from that day to this, and from this day onward, as long as these last days shall continue*, the outpouring of God's Spirit upon all flesh is the promise of the Father upon which the continuance of the Church depends. . . . *Alike in duration, in extent, and in efficacy*, the promise of the Father, the redemption of the Son, and the work of the Spirit, *go hand in hand across all these last days*, during whose continuance the Gospel Church has in charge to preach the Gospel to every creature."

5. The next authorities are from the other side of the Atlantic.

The first is the Rev. James Morgan, D. D., of Belfast, Ireland. His work, "The Scripture Testimony to the Holy Spirit," is dedicated "To the Ministers of the General Assembly of the Presbyterian Church in Ireland." At the beginning of a section entitled, "The day of Pentecost a model of the work of the Spirit in the Christian Church," he says: "The day of Pentecost was, no doubt intended to be a model day in the Christian Church. It formed the opening scene of the New Dispensation. By an example, it gave the world to understand what was meant by 'the ministration of the Spirit,' of which it was the commencement. So long as pentecostal times lasted, the Church was extended, and large inroads were everywhere made on the kingdom of darkness. Had they continued to the present time, the earth would long since have been 'full of the knowledge of the Lord as the waters cover the sea.' . . . It is refreshing to read that history. As it tells us of what has been, we learn what may yet again be seen on the earth. We are encouraged to hope that pentecostal effusions shall again visit it. To such we look for the introduction of the glory of the latter day. It will, therefore, be profitable to consider carefully the day of Pentecost." Then, after giving an exposition of that scene, Dr. Morgan continues: "Let it be remembered that all this is recorded only as an example of what the Spirit is at all times able and willing to do. In the day of Pentecost there is a fulfillment of the prophecy of Joel; but it is only one fulfillment. It shall not be fully accomplished until it shall be over the whole earth as it was that day at Jerusalem. . . . The accompaniments may

vary; but the substantial issues shall be the same. There may be no rushing wind heard, nor fire seen; yet there will be the same Spirit and the same fruits."

Next, I quote a few sentences from the work of Archdeacon Hare, of the English Established Church, entitled, "The Mission of the Comforter." Referring to John 7. 39, "the Holy Ghost was not yet given, because that Jesus was not yet glorified," he says: "This agrees exactly with what we read, that if Jesus had not gone away, the Comforter would not have come. . . . . Accordingly, when the fulfillment was come, . . . those special gifts of the Holy Ghost which were to be the glory and blessing of the New Dispensation were poured out of the treasury of heaven. . . . Therefore, Peter, in his sermon, declared that Jesus, being exalted at the right hand of God, and having received the promise of the Holy Ghost from the Father, had shed forth on the day of Pentecost what the people saw and heard. . . . The Holy Ghost, from that time forward, was to come down as he came down at the baptism of Jesus, and to abide upon the souls of those who believe in Christ."

The "Notes" in Archdeacon Hare's work make two-thirds of the volume. In one of them he says, when speaking of the Holy Spirit: "He came at Pentecost, and presently set on foot his commission by the apostles, to convince the world of sin, and hath proceeded ever since by their successors in reducing nation after nation; and, before the consummation of the world, he shall bring them to a knowledge of the truth. . . . It agrees with the goodness of God, that, as all the fountains of the great deep were broken up and the windows of Heaven were opened, and so came the flood over all, so there should be a *diluvium Spiritus*, a flowing out of the Holy Ghost, as he promises, 'I will pour it out upon all,' and *diluvium gentium*, that all nations should flow up to Him."

Among authorities examined more fully since this Paper was read, is the most valuable testimony of one of the ablest divines of the seventeenth century, Dr. John Owen. Few men, if any, have written more voluminously on the Holy Spirit than he. In two discources published in 1693, after his death, on "The Holy Spirit as a Comforter," and "A Discource of Spiritual Gifts," he fully sustains the main positions of this Paper, namely—that the extraordinary effusion of the Holy Ghost, at the Pentecost, was

to *qualify for preaching and evangelical work*, rather than "to work miracles;" and that this gift of "the Comforter," for this purpose, is *for the ministry of to-day*, and, therefore, "abides" in the Church "forever," just as Christ has promised.

Dr. Owen says "the Apostles had a double call, mission, and commission, or a twofold apostleship. Their first call was unto a subserviency unto the personal ministry of Jesus Christ." "But these same Apostles, the same individual persons, Judas only excepted, had another call, unto that office of apostleship which had respect unto the whole work and interest of Christ in the world." "He gave unto them a *promise of power* [author's ifalics] for their office." Then, after enumerating three things, he says: "But yet, 4. All these things did not absolutely give them a present power for the exercise of that office whereunto they were called, or at least, a limitation was put for a season upon it, for they were commanded to stay at Jerusalem, and not address themselves unto the discharge of their office, until that were fulfilled which gave it its completeness and perfection, Acts 1. 4, 8. Wherefore it is said that after his ascension into heaven, he 'gave some to be apostles,' Eph. 4. 8, 11." "But there yet remained the communication of extraordinary gifts unto them, to enable them unto the discharge of their office. And this was that which, after the ascension of Christ, they received on the day of Pentecost, as it is related, Acts 2." "The object of apostolical power was twofold: 1. The world to be converted; 2. The Churches gathered of those that were converted, whether Jews or Gentiles." "So, after his resurrection, the Lord Christ tells his apostles that they were to be his 'witnesses in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth;' that is, all the world over. Acts 1. 8. But how shall they be able so to bear testimony that their witness shall become effectual? Saith he, 'Ye shall receive *power for this end.* I have given you authority to preach the Word before, and now I will give you such *an ability for it* as none shall be able to withstand or resist; and this is *after the Holy Ghost is come upon you*,—that is, in the communication of those gifts *whereby ye may be enabled unto your work.*'"

It will be seen that while Dr. Owen does not use the phrase "enduement of power"—possibly a more modern phraseology than his day, in English, though clear enough in the Greek—he does

pointedly say the essential *thing*, namely: the giving of a "power" "after the Holy Ghost is come upon you," for "your work" in preaching—"*power for this end.*" Nor is it at all of a power "to work miracles" of which he here speaks.

And this old orthodox doctor has many pages more of this good orthodox talk. Hear him: "The persons whom the Lord Christ chose, called, and designed unto this work, were by those gifts enabled thereunto. As no mortal men had of themselves any sufficiency for such a work, so the persons particularly called unto it by Jesus Christ lay under all the disadvantages that any persons could possibly be liable unto in such an undertaking; for, (1) They were unlearned and ignorant, which the Jews took notice of (Acts 4. 13), and which the Gentiles despised them for. (2) They were poor, and of no reputation." (3) They were "pusillanimous and fearful." But "immediately upon the communication of these gifts," then "they had boldness, courage, and constancy, in the room of pusillanimity and fear. This the Jews took notice of, and were astonished at (Acts 4. 13); and they had reason so to be, if we consider the power and authority of that work wherein they were then assaulted, with the speech of Peter unto them (verses 8–12), *which he spake as filled with the Holy Ghost.* (See also Acts 5. 28–32.) And in the whole course of their ministry throughout the world, the like undaunted courage, resolution, and constancy, did always and in all things accompany them." "*In the warranty and power of these spiritual gifts, they both attempted and accomplished this work.* AND THINGS CONTINUE STILL IN THE SAME CONDITION, ACCORDING UNTO THEIR PROPORTION. SUCH AS IS THE FURNITURE OF MEN WITH SPIRITUAL ABILITIES AND GIFTS OF THE HOLY GHOST, SUCH IS THEIR FITNESS FOR THE WORK OF THE MINISTRY, AND NO OTHER. And if any shall undertake this work without this provision of abilities for it they will neither ever be owned by Christ nor be of the least use in the employment they take upon them."

So much for Dr. Owen. Summarized, these extracts testify to these propositions: 1. That the primitive preachers of the Gospel were "filled with the Holy Ghost" by a "baptism of the Spirit" given at the Pentecost, as an "enduement of power" expressly to fit them for their work. 2. This "enduement of power" is perpetual in the Church; for "things continue still in the same condition." 3. Therefore, the possession of this "power"

becomes an essential "fitness for the work of the ministry." 4. These things being so, it follows inevitably that a fearful responsibility rests upon every soul of us to seek this "enduement of power."

6. Come back, now, to our own country, and listen to a few authorities.

The first is the sainted Albert Barnes. In his "Introduction" to his "Notes on Acts" he says: "This book is an inspired account of the character of true revivals of religion. The scene on the day of Pentecost was one of the most remarkable displays of divine power and mercy that the world has ever known. It was the true model of a revival of religion, and it is a demonstration that such scenes as have characterized our own age and nation especially, are strictly in accordance with the spirit of the New Testament. It was well, therefore, that there should be some record to which the Church might always appeal as an infallible account of the proper effects of the Gospel; and it was especially proper that there should be given by an inspired man an account of the descent of the Holy Spirit, a record of a true revival of religion."

Rev. James B. Walker, D. D., author of the "Philosophy of the Plan of Salvation," in a work on "The Holy Spirit," says: "While the physical power of miracles was manifested in a less degree after the ascension of Christ than before, the spiritual power of truth in the souls of men was in all senses greatly increased. At the advent of the Spirit on the day of Pentecost a mighty work of love and power began in the world, the energy and glory of which will not end until 'the kingdoms of this world shall become the kingdoms of our Lord and of his Christ,' and he shall reign forever and ever."

7. These authorities might be greatly extended, did time permit; but they may be appropriately closed by a reference to the very latest exhibition of Presbyterianism on a grand scale, the Presbyterian Council of Philadelphia.

The opening sermon of Dr. Paxton, the moderator of our General Assembly, strikes the key-note of our present discussion, when, near the close, he responds to his own question, "What should be our mission in the future?" Bear in mind that he was addressing an august body of men, representing Presbyterianism all over the earth. "This," says Dr. Paxton, "is an age of

progress. Let us progress, not by changing God's truth; not by altering a system which has been baptized by the unction of the Holy Ghost; but let us progress in all holy activities," etc. "As the disciples waited at Jerusalem, so should we wait here with one accord for the coming of the Holy Ghost!—and, as we separate, carry the benediction with us to the ends of the earth!"

As Dr. Paxton in his opening discourse, so also Dr. Dickey in his closing address, the grand "Farewell," after their nine days' session, is in happy accord with the spirit of the present topic. These are his closing words: "Our ecclesiastical machinery makes a promising display; it shows careful adjustment; but we must have fire from heaven to insure the motive power that shall give success. This pentecostal picture will be a Pentecost indeed, if the Holy Spirit will come and make our Council the power of God!"

I take it for granted that Dr. Paxton and Dr. Dickey know what they are saying. If the pentecostal effusion of the Holy Ghost—"the power of God"—be not for the Church of to-day, let us never more profane that most holy scene at Jerusalem by taking such words upon our lips, either in preaching or prayer; for they can have no meaning.

Now, to me, it is so refreshing to read such words, both at the opening and close of that Council, let us notice some of the glorious utterances which lie between them. While there is no paper specifically upon "the Holy Spirit," yet passages upon his work and power are found in many of the papers and in much of the proceedings. The paper of Dr. E. P. Humphrey, on "Inspiration," is alone worth the price of the volume. If any one wants to read burning words, which evidently the Holy Spirit has ignited, let him not omit one sentence of Dr. Herrick Johnson's paper on "The Training of Candidates for the Ministry." When he speaks of "the Church" as under obligation to "walk close with God, filled with the divine fullness," in order that candidates may be "called and sent by the Holy Ghost," he puts the responsibility in the right place.

But when we come to the paper of the venerable stated clerk of our General Assembly on "Revivals of Religion, we find page after page packed by Dr. Hatfield with direct historical references to the pentecostal "power" of the Holy Ghost; and it is in these incidents, with hundreds of cases like them, or thousands, all

along down the track of time from the day of Pentecost till now, that my assertion, made in the former part of this Paper, finds warrant; that not only was the pentecostal effusion of the Holy Ghost designed to be permanent, but that it has never ceased in the Church—never!

By this I do not mean that spiritual dearth never prevails; nor that individual men, once "endued with the power of the Holy Spirit," never, for the time, lose this "power." For aught we know, the apostles may not have possessed it every moment after its first bestowment; for sometimes it seems not to have been effective in them. But I mean that it has never been taken from the Church, but is her permanent inheritance; and, therefore, her ministers and people should always live in the possession and enjoyment of this blessing, or earnestly strive to attain it. The fact that certain eminent and successful ministers (some of whom were mentioned by name in our meeting last week) having for a long period possessed this "power," and under it brought thousands to Christ, seemed afterward to be bereft of it, no more disproves the reality of its possession by the Church of to-day than do similar facts in apostolic experience prove that it was not bestowed at the Pentecost at all.*

Dr. Hatfield's paper is full of stirring incidents. Read the whole paper. He believes in this doctrine; he calls these "pentecostal blessings"—"these baptisms of the Holy Ghost." He cites the events which occurred in the parish of Shotts, in the old Kirk of Scotland, in June, 1630, and other places, when many hundreds were stricken down by the Holy Spirit at one service. Knox and Farel, Wesley and Whitefield, were instances of persons in possession of this "power." Says Dr. Hatfield: "Repeatedly, since, similar pentecostal showers have been poured upon the Churches of America. . . . More than for aught or all else in the wide world, should the Christian Church plead the promise of the Father, and seek the 'gift,' in large and copious effusions of the Spirit of God. . . . The one great need of the Church is the outpouring of the Spirit upon all people. The one great need of this Presbyterian Council, and the most blessed consummation possible of its deliberations, is such a baptism of the Holy

* Indeed, it seems to be a fair interpretation of many of the incidents recorded in the Acts of the Apostles, that there were fresh and repeated baptisms of the Holy Ghost enjoyed by the early disciples.

Ghost as came upon the first Christian Council of Jerusalem, on the first Pentecost after the blood of Jesus, our divine Lord, was shed for the remission of sins. Most memorable in the annals of the Church would this Council be, if, thus baptized anew with the Holy Ghost, its members should return to their respective homes so burdened with the heavenly gift as to kindle, everywhere, among the particular Churches of their several communions, a burning desire and an intense zeal for the revival of God's work among them."

Here I leave the authorities. But I can not close without one earnest word. As I have already said, the doctrine of this Paper is true or it is not. If you deem it untrue, let me kindly ask you to re-examine the question. If its untruth can be shown from the Word of God, no one will rejoice more than myself, for my sole object in this Paper is truth. If it be true, however, nothing can be more important for us than to seek and obtain this "enduement of power" for evangelical work. The question has been asked, How can this blessing be obtained? This ought to be understood by the ministry whose duty is to guide others in the way of life. Clean hands, a pure heart and life, an unreserved consecration to Christ's work, an unswerving faith in God's promises, waiting upon God in importunate prayer for this very gift of the Spirit, the sole motive being to glorify God: one with such an attitude before God, with perseverance and submission, may hope to prevail. While, however, I answer this question for others, I need thus to seek and obtain for myself; for it is but truth to say that I feel painfully the want of this spiritual baptism. But one should be settled, if possible, in the truth of the doctrine before he can expect the blessing; at least before he can intelligently pray for it; and yet, who can prescribe for a sovereign God? Infidelity, even atheism, may be cherished up to the very moment that the Holy Ghost opens the soul to the love of Christ. So, here, God may sometimes bring to the soul truth and its experience in the same in-breathing of the Holy Ghost!

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

# NOTE.

In the following Appendix may be found a discussion of some of the topics which came up during the consideration of the general subject before the Ministerial Association. It is designed to meet some of the points raised and criticisms made, both before and after the reading of the Paper. Other topics relating to the subject could not be dwelt upon without extending the matter beyond all reasonable limits.

# APPENDIX.

## (A.) REPLY TO THE HERALD AND PRESBYTER.

In the article from the *Herald and Presbyter*, to which reference is made in a foot-note, page 9, on "Power from on High," it is said: "The command of Jesus, before his ascension, to his disciples, to tarry at Jerusalem until they were endued with power from on high, had reference to conferring on them 'gifts' whereby they were to work miracles to attest the truth of Christ's character and doctrine." "The miraculous gifts on the day of Pentecost were only needed as signs for a generation, to confirm the preaching of the apostles and to verify the inspiration of the books of the New Testament, then immediately to be written."

According to the foregoing, the "enduement of power from on high," at the Pentecost, was nothing more than the power "to work miracles."* Aside from this, there was nothing extraordinary in the effusion of the Holy Ghost: "The work of the Spirit on the day of Pentecost, and on every previous day, and every day since, and every future day, has been, is, and is to be, *the same*, in helping ministers to preach, and others to hold forth the Word of life, for the conversion of sinners and the edification of Christians."

It will be seen, at once, by one who carefully peruses the Paper read to the Ministerial Association, that the points made in the foregoing extract directly antagonize the main position taken in the Paper. They deserve, therefore, careful notice.

*First.* Was, then, the power "to work miracles" all that the Savior meant by the "enduement of power" which he promised? (Luke 24. 49.) That it was not, I present, (1.) Christ's declaration concerning one result of sending the Comforter: "He that believeth on me, the works that I do shall he do also; and *greater* works than these shall he do, because I go unto my Father?" (John 14. 12.) The question now is, What were these "greater works?" Is it claimed that the apostles were to perform "greater" *miracles* than Christ had done? Is it claimed that, at the Pentecost, or afterwards, they *did* perform "greater?" Christ raised Lazarus from the dead; did Peter or Paul ever exceed *that*, in any miracle? I am aware that certain old writers claim that Peter's "shadow" (Acts 5. 15) and Paul's "handkerchiefs

*The question of verifying "the inspiration of the books of the New Testament" is not now in discussion.

and aprons" (Acts 19. 12), as means of healing diseases, showed a "power" beyond any exercised by Christ; but other old writers (and with justice) deem such an argument puerile. In fact, no "greater" miracles than those performed by Christ can be shown as the "works" of any other person. (2.) The greatest miracles performed by a mere man were performed by the apostles; but "he that believeth on me"—that is, any believer, man or woman—shall perform "greater works" than Christ did. But these "greater works," as just shown can not be "miracles," for it is impossible for any one to outdo Christ in this. Nothing can be "greater," in this line, than raising the dead. Yet, under the "enduement of power," through the "baptism of the Holy Ghost," even a private Christian, man or woman—any one that "believeth"—may exceed Christ and perform "greater works" than did the Savior of the world. This may be deemed a remarkable statement; but he who "spake as never man spake" is responsible for it. (3.) What, then, are the "greater works" referred to? Evidently *spiritual* works in the conversion of souls. "Miracles" were but means, signs, attestations of authority, occupying a lower plane; while the spiritual transformation of thousands under a single discourse is an illustration of the end. These were "greater works" than Christ performed, for the ministry of the apostles, in this regard, far exceeded that of Christ. So that able commentator, Matthew Pool, regards it: "You shall be filled with the Holy Ghost in the day of Pentecost, . . . yea, and you shall do greater works than I have done; not more or greater miracles: the truth of that may be justly questioned, for what miracle was ever done by the apostles greater than that of raising Lazarus? Much less do I think it is to be understood of speaking with divers tongues. It is rather to be understood of their successful carrying the Gospel to the Gentiles, by which the whole world, almost, was brought to Christ. We never read that of Christ which we read of Peter, viz., his converting three thousand at one sermon. . . . The pouring out of the Spirit in the days of Pentecost, was the proximate cause of those greater works."—*Poli in loco.* So, also, Bengel's Gnomon, on "greater works," says: "Peter's Pentecost sermon converted more in a day than Jesus in three years. (*Stier.*)" So, again, in the "Plain Com.," on "greater works:" "What, then, are the works alluded to? They are probably such as that recorded in Acts 2. 41, when three thousand souls were gathered into the Church's fold, after a single sermon." Take one more authority, supported by other names. Heinrich August Wilhelm Meyer, says: "A measuring of miracles of this kind by their magnitude is throughout foreign to the New Testament." "Its predominant signification is not that of miraculous deeds in the narrower sense, but in a broader sense the world-subduing apostolic activity generally produced by the Holy Spirit in the diffusion of the Gospel." "The history of the apostles, and especially the work of Paul, is the

commentary thereon. . . . So, substantially, Grotius, Lücke, Olshausen, De Wette, Ewald, Godet," etc. If, then, these "greater works" were not "miracles," but *spiritual* works, the "enduement of power" must have been the special "baptism of the Holy Ghost" by which these "greater spiritual works" were accomplished; and not the power "to work miracles."

*Second.* It is clear that "the promise of the Father," for which the disciples were to "wait" (Acts 1. 4), was "the promise of the Holy Ghost," as "received of the Father" at the Pentecost, and mentioned by Peter. (Acts 2. 33). It is also clear that this "promise" can not refer to the "power to work miracles," for Peter says "the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2. 39)—which language, according to Professor Hackett (quoted on page 10), embraces the distant nations or heathen, and reaches to the end of this dispensation—and, by the admission of the article under review, the "miraculous gifts on the day of Pentecost were only needed as signs for a generation." If, then, the "promise of the Holy Ghost" was to continue through all time, it was plainly the *spiritual* in contradistinction to the *miraculous* that was meant by the "enduement of power;" and this agrees with Christ's own words that "the Comforter" was to "abide forever," he and "the Holy Ghost" being one and the same, and "the Comforter" not appearing on the scene until the out-pouring at the Pentecost.

*Third.* If this "enduement of power," for which the disciples were to "tarry in the city of Jerusalem" (Luke 24. 49), was merely a power "to work miracles," why, indeed, need they "wait" for it? Both the "twelve" and the "seventy," sent out by the Savior during the early part of his ministry, already had the power "to work miracles." (Luke 9. 1, 2, 6, 11 and 10. 9.) "The twelve," besides the power "to cure diseases," and "heal the sick," had a still greater sweep given them into the kingdom of darkness—had "power and authority over all devils!" (Luke 9. 1.) Could much in the line of the miraculous be added to that? The "other seventy" had the same "power and authority," for "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." (Luke 10. 17.) And then Christ seems to have immediately enlarged their "power" in this line, saying, "Behold I give unto you power to tread on serpents and scorpions, and over *all the power* of the enemy."

While it is thus plain that "miraculous power" had been long possessed by the disciples, the same can not be affirmed of the *spiritual* power meant by the "baptism of the Holy Ghost" bestowed at the Pentecost, "for the Holy Ghost was not yet given, because that Jesus was not yet glorified." (John 7. 39.) Clearly, then, the "enduement of power" must be distinguished as having some other end than merely to give the ability "to work miracles." Besides this,

although the power "to work miracles" existed among the disciples before the day of Pentecost, the conversions were few; but at and following that day conversions were marvelously multiplied; and the cause was the "enduement of power" qualifying the disciples to perform the "greater works."

*Fourth.* "The Comforter" promised in John, and "the Holy Ghost" poured out at the Pentecost, are the same; and these are the same as "the Holy Spirit." The *ordinary* operations of the Holy Spirit have been and will be the same, stretching from the fall of Adam till Christ shall come "the second time without sin unto salvation." If there was nothing *extraordinary* in the effusion of the Spirit at the Pentecost beyond giving the power "to work miracles," and they ceased with that "generation," the work of the Holy Ghost in the capacity of "the Comforter" must have then ceased, for as "Comforter" he was not to begin his mission till the Pentecost. But Christ said "the Comforter" should "abide" with his people "forever;" therefore his mission could not have ended in that "generation;" and therefore it must have been something more than giving power "to work miracles" which did then end. But still more. If "the Comforter" gave only miraculous power, and that has ceased and his "mission" has ceased, then all the wonderful blessings promised to the Church in the 13–17th chapters of John have ceased, for they were among "the Comforter's" gifts which were to be opened to the Church at the Pentecost.

*Fifth.* Paul distinguishes between the "miracles" wrought at the opening of this dispensation and certain other "gifts of the Holy Ghost" bestowed at the same time: "How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, *and gifts of the Holy Ghost*, according to his own will?" (Heb. 2. 4.) The distinction which the apostle here makes between "miracles" and "gifts"—both being from the power of the Spirit—warrants this: that "the same Spirit," who has "diversities of gifts," and "differences of administrations," and "diversities of operations" (1 Cor. 12. 4–6), may have been bestowed, in conferring the "gift of tongues" and other miraculous powers at the Pentecost, which ceased with the necessity for them, which "were only needed as signs for a generation;" while also "the same Spirit"—himself the gift of the Father—may have continued, from that day to this, and will continue to the end, as the Scriptures abundantly show, the "enduement of power" to give eminent success in the proclamation of the Gospel.

*Sixth and Finally.* Let the following points be seriously considered: (1) The "Comforter" was not to enter upon his work till the Pentecost. (John 14. 12, 25, 26; 15. 26; 16. 7–15.) (2) Read all that is said of the Comforter's official work, power, varied functions, and bless-

ings, mentioned in prophecy (Joel 2. 28–32) and by Christ in that remarkable discourse, followed by that more remarkable prayer (John, 13th–17th chapters), and also spoken of in many other places where the Holy Ghost was not to be given till after Christ's ascension. (John 7. 38, 39. Luke 24. 49. Acts 1. 4, 5, 8, etc., *passim.*) (3) With the above points fully comprehended, can any person seriously suppose that all that is here embraced in "the promise of the Father," was but to prepare the disciples for, and was exhausted in, their "enduement of power" "*to work miracles?*"—and this, too, when they had had the power "to work miracles" during the ante-pentecostal ministry of Christ? Was all this stupendous array of blessings and power which centered in this "promise of the Father" merely for such a meager end?

---

## (B) "GIFTS" AND "GRACES;" OR, "GIFT" AND "GRACE."

In the discussions in the Ministerial Association, since the foregoing Paper was read, some difference of opinion has been expressed upon the distinction taken between "gifts" and "graces;" or, between the "gift of the Spirit," and the "grace" or "graces" developed in the souls of believers by the Spirit. My position may have been, by some, misapprehended. What was meant is simply this:

*First*, as to "gifts." (1.) In the pentecostal effusion, *the Holy Ghost himself* is the "gift" contemplated in the first instance, the "gift" of the Father to the Church, according to Christ's prayer and the Father's "promise." This is made perfectly clear by Christ's own words: "I will pray the Father, and he shall give you another Comforter." (John 14. 16.) Again: "The Comforter, which is the Holy Ghost, whom the Father will send in my name." (John 14. 26.) See, also, John 15. 26. At the Pentecost, we read: "Therefore [Jesus] being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." (Acts 2. 33.) All these Scriptures, taken together, plainly mean this: (*a*) That the pentecostal bestowment upon the Church was in a most eminent sense a "gift"—the Holy Ghost—the gift of the Father, as Christ says, "He shall give you," etc. (*b*) This "gift" of the Holy Ghost was, to the people of God, an "enduement of power" (Luke 24. 49) for a special end—evangelical work—the most signal element in which was the ability to preach the Gospel with "power." (2.) I have said, above, "that the Holy Ghost is the 'gift' contemplated *in the first instance.*" After the Holy Ghost had been "given," and the "promise" of the Father fulfilled, at the Pentecost, and thus the Holy Ghost had become installed in his full office in the New Testament Church as "the Vicar of Christ," we *perhaps* are justified in contemplating the Holy Ghost himself, as, thenceforth, conferring this "enduement of

power" upon the ministry and upon all who seek this "power" for Gospel work. This *may* be the true position of the Holy Ghost now, in his relation to the Church, inaugurated at the Pentecost, and to be continued to the end of this dispensation. If so, it is proper now, and will be to the end, to regard the Holy Ghost as bestowing this "enduement of power"—giving his very self—as he himself was the Father's "gift" at the Pentecost; and yet none the less to be regarded as "sent of the Father," and sent in response to the prayer of Christ (John 14. 16), to the very end of time.

*Secondly.* In justification of the position that this bestowment is a "gift," in an eminent and proper sense, (1) let the reader examine all the passages where "baptized with the Holy Ghost" and corresponding phrases are used, and see if the position be not warranted; and (2) let him also note that in every instance of such "enduement of power" the "gift" is bestowed to qualify the recipient for service in the cause of Christ.

*Thirdly.* Note now the distinction made between "gift," in the sense explained above, and what I understand by the bestowment of "grace" by the same Holy Spirit. (1.) All that the Spirit does for the individual believer, in conviction, illumination, inducing faith, repentance, in regeneration, in holy living and perfecting sanctification, should be set down to the credit of "grace." In this whole process the Spirit's work has been substantially the same, under the Old and the New Dispensations: and all has been done for the *personal benefit* of the individual. This is "all of grace." But as "grace" is a term of very broad meaning, it may cover the "gift" to the Church of the Holy Ghost at the Pentecost. To this no one need object, for our salvation and all its agencies and means are "of grace." (2.) Still, however, is not the distinction clear, between what the Spirit does for the individual, *for himself personally*, and what he may do *by and through him*, for the salvation *of others?* The former, for convenience' sake, may be termed "grace," and is for personal ends alone; while the latter may be, as the Scriptures term it, a "gift" bestowed for service, in an "enduement of power." In this sense, this "gift" of "power" for service is an element superinduced upon, supplementary and superadded to, the "graces" enumerated (Galatians 5. 22, 23, and elsewhere) as belonging to the child of God, regarded simply as an "adopted" one. (3.) If the distinction be not clear from the foregoing—between "gift" and "grace"—note the fact that God has sometimes bestowed a "gift" or "gifts" upon wicked men, who were wholly destitute of "grace." This may serve to show that the distinction is palpable; while yet, of course, as "the Comforter" was promised to Christ's people only, no one could receive him as a "gift," in whose heart "grace" had not already an abiding-place.

*Fourthly.* Certain questions may still arise in the minds of some who have felt difficulty in accepting the foregoing distinction between

"gift" and "grace." (1.) Can this "enduement of power" be enjoyed by those not eminent in "grace;" by any who are not of strong faith, and wholly consecrated to Christ's service; by any who are not eminently holy? Undoubtedly not. This is clear all through the Scriptures. (2.) Is not what is here called a "gift" sanctifying in its nature, and, if so, is it not a "grace?" It may be (as intimated above), for the possession of such "power," made known by the Spirit, tends to humility, love, trust, stimulates to obedience, and develops every "grace" or "fruit of the Spirit." (3.) But it is called a "gift" because the Scriptures so term it. (4.) There is propriety in this, from the fact that many who may be eminent in holiness do not possess or exercise this "gift." Their attention may not have been called to it as a "power," by a special "enduement," and for a special end, within the possession of the Church at the present time.

---

## (C.) IS NOT THIS POWER, OR GIFT, EXCEPTIONAL IN ITS OFFER?

This point is raised by reason of recent conversations and discussions. 1. That it is exceptional in its possession and exercise is unquestionable to the ordinary observer of the present condition of the Christian Church. But this no more proves that it is limited or exceptional in its provision and offer than the prevalence of "spiritual dearth"—now universally conceded—is proof that God has made no better provisions of grace for his Church; no more than the fact that so few, individually, "walk" upon the plane of a higher spiritual life proves that God has not made ample provision for far higher, even the very highest possible, attainments of grace in individual experience. 2. But such a point must be settled by the Scriptures alone. (*a.*) This "gift" or "power" is not offered to a class, but freely offered to all Christ's people. (*b.*) It is not limited in time, but is offered for all times and all exigencies. 3. Why, then, is it so seldom enjoyed? Why do so few possess it? For substantially the same reasons that so few, comparatively, become eminent in holiness, in the midst of provisions for much greater sanctification. (*a.*) All do not seek it. Perhaps very few do. (*b.*) Some who seek it do so from defective motives, and, of course, fail. "Ye ask and receive not, because ye ask amiss." (James 4. 3.) (*c.*) Some do not want it. They are too much in love with the world in some form. They would have to give up this, that, and the other thing, habit, or course, in order to possess it. (*d.*) Many know nothing about it, have never had the subject brought to their attention, either from the pulpit or anywhere else. (*e.*) If the doctrine were preached, its fruits would appear. But it must first be believed; and, from our discussions, some of our number reject it; others are apparently in doubt about it.

## (D.) ILLUSTRATIONS OF THE "ENDUEMENT OF POWER."

If we were shut up to the teachings of Scripture, without any confirmation, in Christian experience, of the doctrine taught in the foregoing pages, there might be some ground for regarding the doctrine with suspicion. It would be the same in regard to Christianity itself if we could not point to the most clear and solid Christian experience to show the reality of "faith" as "the gift of God," an exercise of man, and a "grace" and "fruit of the Spirit." In the latter case the skeptic might do justly what he now does so rashly—laugh the whole Christian system to scorn. So it might be with skepticism in the Christian Church in regard to this "enduement of power," through the "baptism of the Holy Ghost," if it were not attested by the most incontrovertible evidence. Happily, however, this is not the case. God has "not left himself without witness;" and "this witness is true." Examples and illustrations of this "enduement of power" abound on every hand. They run through the ages. They are a well-defined part of the settled history of Christ's Church; although every writer on Church history has not had eyes to see them.

My present purpose will be amply served by citing two or three cases. These are selected because they are of comparatively recent occurrence, and because the knowledge of the men and their work is world-wide.

I. The first example is that of Mr. D. L. Moody. His name is as well known to the Christian Church of all denominations, wherever the English language is spoken, as was that of Wesley or Whitefield in their day, or as well as their names have been known in any decade since their death. I select Mr. Moody first, because, at the very moment I am writing, he is giving an illustration of the truth of this doctrine in his work on the Pacific Coast. He believes in "the baptism of the Holy Ghost" as the "enduement of power" *for the service of Christ;* and he claims to be a subject of this "power." Passing, for the moment, any reference to his experience, look at the notorious facts. What is he doing? What has he been doing for the last three months? The religious journals of the United States and Britain are reporting his labors, and the Christian public is, therefore, familiar with them.

1. The Rev. Dr. Babb, editorial correspondent of the *Herald and Presbyter*, of Cincinnati, writing in that journal from San Francisco, just before Mr. Moody arrived there, closes a letter in these words: "We need a spiritual quickening on this coast. The tone of piety in all our Churches is lamentably low." But a change has come. Through whose instrumentality has it been wrought? Dr. Babb writes in the same journal (paper of February 16, 1881) as follows: "Mr. Moody regards his meetings in this city as among the most successful that he

has ever held, and it is certain that San Francisco was never before so generally and so deeply interested in spiritual things as it is to-day." In the same letter he relates what the pastor of the Church in Oakland, just across the bay, said in a public meeting in San Francisco: "The revival in Oakland is the most extensive ever known in that city. It reaches all classes. A large number of men who had been dissipated have been reformed and converted. . . . It seems as if the whole Sabbath-school, numbering over five hundred, would be swept into the kingdom. Every body is willing to talk with the Christian workers on the subject of religion. Many who were scoffers, not long ago, are now inquirers. Persons who have not been able to attend any of the meetings have been awakened and converted at their homes." Dr. Babb's previous letters, for many weeks, have detailed Mr. Moody's work and its wonderful results; but other papers have published them, and they are familiar to the public.

2. The Churches of San Francisco have, no doubt, as able men in their pulpits as any in the United States. But before Mr. Moody's arrival the lamentation was: "We need a spiritual quickening on this coast. The tone of piety in all our Churches is lamentably low."

3. How has the change come to pass? According to all accounts, there has been a "shaking" in San Francisco and contiguous places not unlike that mentioned in the Acts (ch. 4. 31). What is the cause? For the true answer we must go to the scenes of the "Northfield Conference," held in September last at Mr. Moody's home, in Massachusetts. That conference lasted some ten days. It was attended by many from both sides of the Atlantic. It was called by Mr. Moody, for all who were specially interested, to seek "the baptism of the Holy Ghost" as a preparation for their more efficient service of Christ. The American papers, so far as I have seen, have given but a meager report of the proceedings of that conference. But a distinguished Edinburgh professor, who crossed the Atlantic to attend it, after his return home, gave, in a London journal (which I regularly read), through some ten consecutive weeks, an elaborate and detailed account of what was said and done at the several meetings—devoting a paper to each day, and to some days two papers—mentioning the substance of the addresses, the prayers, the confessions, the experiences, the songs of praise, the testimonies,—all these being conducted by Mr. Moody, and showing to Christians who have attentively read these accounts, if they were possessed of "spiritual discernment" (1 Cor. 2. 14) to understand what they read, that, (1) Here was an assemblage of God's children, men and women—not enthusiasts and fanatics, but sober-minded, spiritually-minded, devout, humble; that, (2) They had faith to believe in "the baptism of the Holy Ghost;" that, (3) According to their own testimony, *many* of them (Mr. Moody among the rest) received, at that meeting, a fresh "enduement of power" *for service*, as well as a wonderful quickening of all their Christian graces.

This Northfield meeting proved to be their Jerusalem, where they "tarried until" they were "endued with power from on high." This renewed "baptism of the Spirit" is the "power" which, as Mr. Moody claims, and so far as he is concerned, has wrought the wonderful change in San Francisco.

4. The change itself, in individuals and over the face of society, is a great public fact. How do we test its spiritual reality? How do we know that *any body* has been converted there? How do we know that the whole is not a sham? By the testimony which the converts give of their *experience*. Do not evangelical Christians of all denominations, the world over, after all due allowances are made, accept such testimony? Are there any other *criteria* of judgment but this testimony and the results, to show that Christianity is itself an inward reality, and not a living lie? By the same rule we are compelled to judge of the reality of "the baptism of the Holy Ghost." It is an *experience*, and, like all other Christian experience, he only is *fully* competent to judge of it who has in some measure been made partaker of it. For the ability to judge of *any* thing, "spiritually discerned," see 1 Corinthians, second chapter.

5. If any persons doubt the sufficiency of the testimony to this experience of the "enduement of power," in the present case, let them wait for the next example. Just now, however, permit a further word upon Mr. Moody and his work. It is a very sad thing to be obliged to listen to the reading, before a Ministerial Association, of an elaborate disparagement of Mr. Moody and of an experience of which he claims to be the subject. As a possibility, it *may* be that one may reach a point in such a *role* where that sin is committed which has forgiveness "neither in this world, neither in the world to come." For one, without claiming to possess any such experience, I do, nevertheless, stand in the profoundest awe of a man whom, evidently, God so greatly clothes with his "power;" a plain and unlearned man, like Christ's fishermen of old, who goes into a great city, furnished with a godly and learned ministry, but where "the tone of piety in all the Churches is lamentably low," and in a few weeks is instrumental in bringing hundreds, perhaps thousands, of sinners to Christ; a man who so puts the truth, which they have heedlessly heard a thousand times, that the most hardened rebels quake with fear, and the keepers of dens of iniquity hide their heads in shame; a man who, within a few short years, taking in his work on both sides of the Atlantic, has brought more souls to the Savior, washed and purified, than can be shown in the fruits of the ministry of the entire Presbytery of Cincinnati, seventy-two ministers strong, during the whole period of their lives! I would almost as soon openly blaspheme the Holy Ghost as to drop the least syllable of disparagement of such a man and his work, or of his professed enduement thereunto, even though his methods should not, in every particular, accord with my own weak judgment. If any oth-

ers feel that they have a calling to do so, may God in mercy spare them from committing the sin that is unpardonable!

II. Take next, the case of the Rev. Charles G. Finney. He is dead, and his autobiography has been published. Probably no man in modern times has been more blessed of God in the conversion of souls. They are numbered by tens of thousands, chiefly through some of the New England and some of the Middle States. The series of revivals, beginning a little over fifty years ago, conducted by him and his fellow-laborers and extending nearly through a generation, equal, if they do not surpass, in extent, in power and in the number of converts, those of the days of Jonathan Edwards and of Wesley and Whitefield combined. The great facts of this modern revival period are too well-known by living thousands in the Churches to call for any extended notice.

Now, what was the secret of Mr. Finney's "power," and how did he obtain it? This can be nowhere better learned than from the "Memoirs of Rev. Charles G. Finney, Written by Himself." This autobiography is a record of a wonderful experience, and was written by Mr. Finney in the later years of his life, chiefly, when he could take a calm review of what, under God, he had been enabled to accomplish. The story, beginning with his conversion in early manhood, and going on to the end of a long life—embracing many years of active work, before he retired to his professorship at Oberlin, and including periods of active pulpit work, after going to Oberlin—is one of the most remarkable and instructive in the history of the Church, at any period. Mr. Finney was a believer in the doctrine of the "enduement of power" by "the baptism of the Holy Ghost," for the ministry of the present day, as truly as for the apostolic ministry. He dwells at length upon this doctrine, as a feature of Divine Revelation, in some of his other works; and this autobiography presents, in many thrilling narratives, an experimental exhibition of it, in his own case (and in the case of other examples he gives), in the eminent service he was able to render to the cause of Christ when in the full possession of this "power from on high."

I have said that if any persons doubt the competency of Mr. Moody to testify to his own spiritual exercises, "let them wait for the next example"—Mr. Finney. Without in the least disparaging Mr. Moody, it is but justice to say that Mr. Finney was a man of far superior natural abilities and superior educational training. If any man was ever capable of analyzing the states and exercises of his own mind, Mr. Finney was. If any one was capable of delineating and judging of Christian experience, it was he. When such a man, with such keen intellectual perception, with such a rich heart-experience, having such prevailing power with God in prayer, having such abundant fruits of a long ministry, having a "conscious realization" of God's inward abiding presence, knowing that "the power of God rested

upon him," and was the effective element in his ministerial success—when such a man sets forth what is meant by "the baptism of the Holy Ghost," the "enduement of power," and claims to *know* that he is in possession of such "power" as truly as he knows that he is at all a child of God, a believer in Christ, or is the subject of any Christian grace whatever—or even as truly as that he possesses a conscience and a rational soul—then several things must reasonably, if not inevitably, follow: (1) That it is the height of folly for any person who is destitute of such experience to deny its existence in such a case; and no other person will deny it. (2) That such testimony as Mr. Finney's case affords—though his is but one of multitudes of examples—furnishes sufficient warrant for believing in the genuineness of the experience; while the experience itself with that of others, illustrates and confirms the doctrine on which it is based. (3) If, however, such testimony should not be deemed sufficient, then nothing could insure assent to the doctrine but a realization of the experience; and, if such a position be tenable, then one would be justified, on the same ground, in denying the reality of any and all Christian experience of which he is not already the subject, as well as rejecting the doctrine on which it rests. (4) The outcome would be that no one would have sufficient ground for believing in the existence of experimental Christianity at all, or in the existence of any Christian grace whatever, but might properly reject the whole and its basis of doctrine, beyond the pale of those who experience Christianity as a living and spiritual power in the soul. Practically, however, multitudes of the impenitent are as strong believers in Christianity, in its inward experience and graces, as are the most spiritually-minded Christians. Why, then, should not the experience of "the baptism of the Holy Ghost" be accepted on the same ground?

III. For another illustration, a single incident is taken from that invaluable work, entitled, "Prayer and its Remarkable Answers," by the Rev. William W. Patton, D. D., a book which has been before the Church for several years, but which I had not read until within the last few weeks; and of which, upon inquiry, I find many ministers to be equally ignorant, theological professors and others.

Before giving the incident, a word about the book and its author may be allowed. Dr. Patton needs no commendation from me; nor, for those who know him, does he need any commendation from any one. He is one of the leading ministers of the Congregational body in this country, was for several years editor-in-chief of the *Advance*, in Chicago, and is now President of Howard University, in Washington City, D. C. He is orthodox, evangelical, and eminently conservative in his views, as his comments upon the "answers" to prayer which he makes, clearly show. His book gives the Scripture doctrine of prayer, and is packed with incidents in answer to it, some of which will prove truly "remarkable" to the ordinary reader, but all of which

are fully warranted by the Scriptures. These incidents were gathered by Dr. Patton himself, through correspondence and otherwise, and may therefore be deemed entirely trustworthy. As to the book itself, it ought to be in the hands of every minister of the Gospel, every candidate for the ministry, and in every Christian household. Young ministers and candidates may find more light thrown upon the Word of God—more thorough, Scriptural, experimental theology—in this book, than in many theological lectures I have heard delivered. After thus speaking of Dr. Patton and his book, I may properly add, that with the respected author I have no personal acquaintance, and speak of his work simply from a regard to its merits. Many previous works cover somewhat similar ground; but, as the author says, in his preface: "Each age of the world must have its own literature." One chief value of the work lies in the fact that its author is well-known, is still living, and that the facts and illustrations he gives are drawn from the times in which we now live.

The above may seem to be a long introduction to a single incident which requires but a few lines for its narration; but it is justified on the ground that the incident will have the more weight, with many readers, when its authority is known. In the vast majority of cases, Dr. Patton gives the names of his witnesses, but in this case, for obvious reasons, the name of the clergyman and the place are withheld. The incident is as follows:

"Praying for the Spiritual Baptism of the Pastor.—Many a revival in a Church has commenced in the earnest prayers of a few brethren or sisters for a new spiritual baptism of the pastor. Sometimes a defect has been noticed in his ministrations; in other instances there has only been a desire that he might be still further instructed by God himself in the deep things of the Spirit; and that he might be specially prepared for carrying forward a work of power in the community. A case in point has come within the knowledge of the author. There was in one of our Eastern cities a minister of rare genius, whose discourses had such literary excellence as to attract large and admiring audiences. He was not sensational, in conscious aim and general spirit, but was pure and simple in character, and preached the Gospel as he understood it. But he had unusual talent, was of an emotional and poetic temperament, and chiefly interested the people by discussing themes which are on the outskirts of religion, and belong to its morality and æsthetics rather than to its central heart and life. The consequence was that, while applauding crowds came, there were few conversions, and there was no deepening of the spiritual life of the Church. Thinking sorrowfully over this fact, a few brethren agreed to make the pastor a subject of special private prayer, that the Lord himself would be his teacher. This united prayer was continued for some time, when, one Sunday, the pastor went into his pulpit, and prayed and preached in a manner which astonished his audience, by its Gospel simplicity,

its spiritual fervor, its moving pathos, and its earnest endeavor to bring men to an instant and full acceptance of an atoning Savior. *He told the wondering people that he had recently experienced so total a change of view and feeling that it seemed like a second conversion. The old Bible truths had opened to him with a new meaning,* and especially the fact that Christ had made an atoning sacrifice for human sin, and that the vilest sinner might be 'justified' before God, on repenting of his wickedness, by faith in this finished work and prevailing intercession of the Son of God. All hearts were melted as they listened, and all eyes were filled with tears, and especially did those praying brethren overflow with thanksgiving, as they saw the answer which God had mercifully granted. After that, there was no more feeling that only the intellect was fed. A succession of discourses came, filled with the very marrow of the Gospel, and from that day to the present this minister has been as noted for the spirituality as for the intellectual richness of his preaching. When he subsequently learned of the prayers of that pleading band of brethren, he understood the way in which the Lord had led him, and that the secret of a pulpit of power is a praying church."

This case illustrates that "the spiritual baptism of a pastor" may be given when the minister himself is not seeking it. He did not know at the time, but he "subsequently learned," how it was "that he had recently experienced so total a change of view and feeling." But, ordinarily—judging from many illustrative cases—"the spiritual baptism" is the result of individual, patient, earnest seeking, by the person who becomes the subject of it.

---

## (E) HOW MAY "THE ENDUEMENT OF POWER" BE OBTAINED?

When this doctrine is accepted as true, the above, with a sincere and earnest soul, becomes an inquiry of the deepest interest. Let it be answered by others.

1. Rev. William Arthur, of London, in his work, entitled "The Tongue of Fire, or the True Power of Christianity," issued to the American public by the Harpers in 1857, says: "As to the way in which this power may be obtained, here we have only to recall the lesson of the ten days. 'They continued with one accord in prayer and supplication.' Prayer earnest, prayer united, and prayer persevering, these are the conditions; and, these being fulfilled, we shall assuredly be 'endued with power from on high.' We should never expect that the power will fall upon us just because we happen once to awake and ask for it. . . . Above all, we are not to expect it without persevering prayer. Prayer which takes the fact that past prayers have not yet been answered as a reason for languor has already ceased to be the prayer of faith. To the latter, the fact that prayers

remain unanswered is only evidence that the moment of the answer is so much nearer. From first to last, the lessons and example of our Lord all tell us that prayer which can not persevere, and urge its plea importunately, and renew itself again, and gather strength from every past petition, is not the prayer that will prevail."

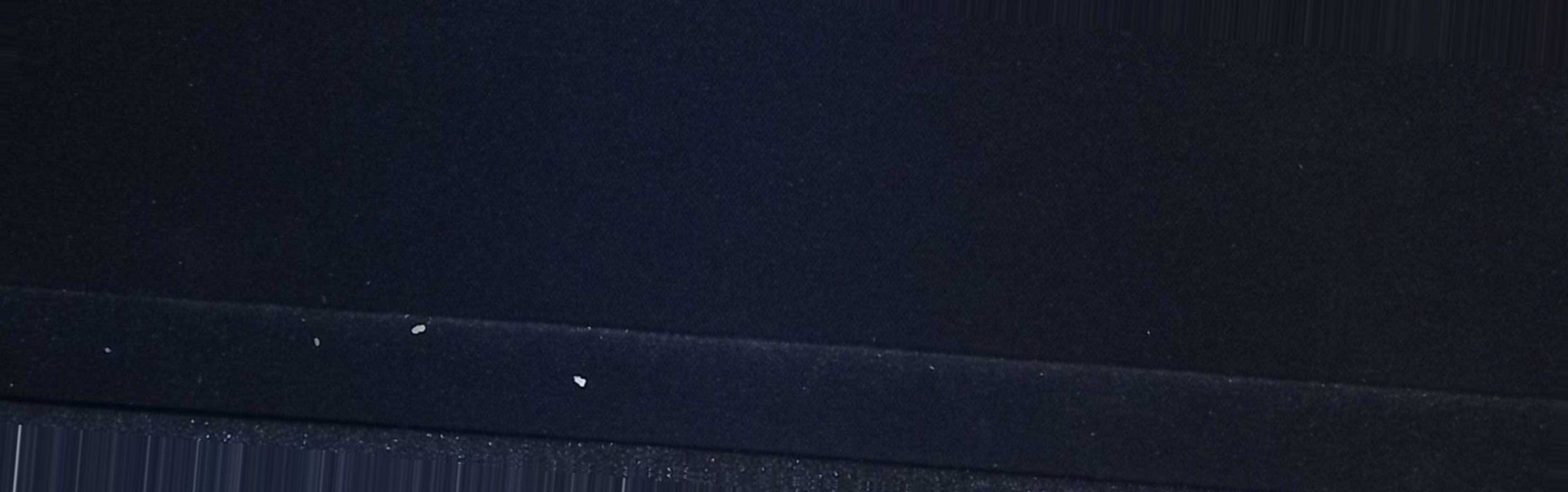
"Let this baptism but descend, and thousands of us, who, up to this day, have been but commonplace or weak ministers, such as might easily pass from the memory of mankind, would then become mighty. Men would wonder at us, as if we had been made anew; and we should wonder, not at ourselves, but at the grace of God which could thus transform us."

2. Mr. Finney's testimony is valuable, not only as showing how this power may be obtained, but who may obtain it. He says: "The example of the first disciples teaches us how to secure this enduement. They first *consecrated themselves* to the work, and continued in prayer and supplication until the Holy Ghost fell upon them, on the day of Pentecost, and they received the promised enduement of power from on high. This, then, is the way to get it."

Then he asks: "Are we to conclude that this power is a gift promised to and designed for only a select few; or was it promised as a gift common to all God's people? May they all be endued by this power from on high by fulfilling the conditions of its bestowment?" He answers: "The promise was not confined to the apostles, neither was the enduement confined to them: for Stephen, with many others, and indeed the whole Church, possessed this power. Again, it was not then, nor has it been since, confined to ordained ministers of the Gospel. It has always been possessed by laymen, and in many instances in an eminent degree. I have myself known a great many laymen who were marvelously gifted in winning souls to Christ. Father Carpenter, a layman but little educated, and of quite limited natural ability, labored in Southern New York and New Jersey, and hundreds, I think I may say thousands, were the seals of his labors. I could name scores of laymen whose exhortations and conversations have been instrumental in converting hundreds and hundreds of souls. This enduement was not at first, nor has it been since, confined to the male sex. Women have possessed it, and very often in a remarkable degree. In every age of the Church, and especially where revivals of religion have existed, this power has been given to women as well as men. It has been possessed by young and old, by young converts and by ripe Christians. Many have possessed it from their first conversion, while others have failed to obtain it until they had been in the Church for many years. I have known ministers, who had labored many years without it, at last come to possess it in an eminent degree. Were it necessary, I could summon a cloud of witnesses as proofs and illustrations of what I here assert.

"I have said that this 'enduement of power' is sometimes bestowed

immediately after conversion. It was in my own case. I possessed it from the very first as fully as I have done in any period of my life. It is not a thing into which people can gradually grow by forming habits of persuasion and conversation. It is a gift, an anointing, instantaneously received, and that may be enlarged or diminished as the possessor of it uses it more or less faithfully and intensely for the purposes for which it was given. It is sometimes possessed and then lost, or its manifestation suspended by something that quenches the light of the Spirit in the soul. I have myself seen striking examples of this."

As to the "conditions of receiving this power," the following, from Mr. Finney, is abridged: He cites the case of the early disciples. (1) They "consecrated themselves to the work" given them to do, the conversion of the world. (2) Relying on the promise of "power," they sought it by prayer, and waited for its coming. (3) But "how did they wait?" They "*continued* in prayer, and persisted in their suit till the answer came. They understood that it was to be a baptism of the Holy Ghost. They prayed in faith. They held on, with the firmest expectation, until the enduement came." (4) So, also, "if the commission is heartily accepted by us, if the promise is believed, if the admonition to wait upon the Lord till our strength is renewed be complied with, we shall receive the enduement." It is, therefore, (*a*) accepting the "commission;" (*b*) realizing the necessity of the "power;" (*c*) "waiting" for the fulfillment of the "promise;" (*d*) praying in faith for it; (*e*) and persistence in prayer and waiting till the blessing is received.

UNION PRESBYTERIAN SEMINARY
3 2146 00577 7639